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CONTENTS

What Happened to the Potawatomi? *Joseph Karol, S.J.* 361

The Historical Backgrounds and Theology of *Mediator Dei* Part I *Albert F. Kaiser, C.PP.S.* 368

The Holy Father's Manifesto *Richard Klaver, O.S.C.* 379

Quodlibetal Questions, Part VI *John K. Ryan* 384

Our Lady's Year *Joseph Clifford Fenton* 388

ANSWERS TO QUESTIONS

Blessing New Tabernacle 394

Bell at Holy Mass 394

Distributing Holy Communion 395

Breviary Problem 395

Ceremonies for Lay Folk 395

Leonine Prayers, Omitted or Said? 396

Proper Procedure in Church 396

Sacrosanctae After the Divine Office 397

The Principal Meal on a Fast Day 398

(Contents Continued on Next Page)

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(*Contents Continued from Previous Page*)

Patent-Medicine Advertising 399
Some Pastoral Problems 399

ANALECTA. The Text and the English Translation of the Encyclical *Fulgens corona gloriae* 402

BOOK REVIEWS

Saints Westward, *by Donald Attwater* 428
In Christ, *by William Grossouw* 428
Stone in the King's Highway, *by Bishop Raymond A. Lane* 429
Marian Studies. Volume IV 432
The Springs of Silence, *by Madeline de Frees* 432
Edward Leen, C.S.Sp., *by Michael O'Carroll, C.S.Sp.* 434

INDEX TO VOLUME CXXIX 437

BOOKS REVIEWED AND NOTICED 440

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A t
t h i s
season
we pause
to express
appreciation
to the numerous
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confidence in us has
made The Review possible
so
we
wish
you a Merry Christmas
and a bright New Year

Sincerely

The American Ecclesiastical Review

WHAT HAPPENED TO THE POTAWATOMI?

The early history of many American dioceses is the history of the Indian missions. The first priests and bishops were missionaries to the Indians; the mission chapels became our first parishes; mission schools grew into academies and colleges.

But what happened to the Catholic Indians, our pioneer laity? In some few dioceses east of the Mississippi, the Indians remain where they were. Most of the Indians, however, were forcibly moved west by the government in the early nineteenth century. Did the Catholic Indians keep the Faith? Have they made any progress in it? Has the Church's effort for them been successful?

This article tries to answer these questions partially by giving the history of one of those Catholic tribes, the Potawatomi. These Indians are well known in history because at one time they lived in the Chicago area, an important crossroads even in the seventeenth century. They are also well known because of their association with some of the prominent ecclesiastical pioneers of the Midwest: Fathers Marquette, Allouez, Badin, DeSmet, and Blessed Philippine Duchesne.

Today some of the Potawatomi live in the Archdiocese of Kansas City in Kansas. The Catholics among them, who worship at Our Lady of the Snows Church on the reservation north of Topeka, are one of the oldest Catholic congregations in the Midwest, and have a very interesting history.

The Potawatomi originally were united in one nation with the Ottawa and the Chippewa, the tribe of Nakomis, Iagoo and the other characters of Longfellow's *Hiawatha*. This nation lived in the lower peninsula of Michigan about the time that Columbus discovered America. Then they moved to the northern peninsula of Michigan and to northern Wisconsin. One group broke off from the nation and went off on their own to the south. They were called the Potawatomi, "the people of the fire"; that is, those who build a fire of their own.

When Jean Nicollet landed on the shores of Green Bay in 1634, it was the Potawatomi who met him, for they had already moved into the area. Their first contact with missionaries came in 1641 at Sault Ste. Marie, Michigan. Here representatives of the tribe

who had gone to the "Soo" for the fishing, met St. Isaac Jogues, S.J., who had come up from the Huron mission at Fort Ste. Marie on Georgian Bay, to contact the tribes from the west. Father Jogues returned to tell his fellow missionaries that the Indians of the west wanted the Blackrobes to come to them. The Jesuits were planning to expand their mission activity to these tribes when the Iroquois came and destroyed the Huron mission. Those missionaries who were not martyred returned to Quebec.

The Potawatomi regularly went to the great fisheries on Lake Superior near the present site of Ashland, Wisconsin. They arrived there in 1665 to find that Father Claude Allouez, S.J., had established a mission on the lake and was preaching to Huron refugees as well as to the natives of the area.

The Potawatomi invited Father Allouez to open a mission in their country, so he turned the Lake Superior mission over to Father Marquette and went to Green Bay. There in 1669, he opened the St. Francis Xavier mission.

All of this time, however, the Potawatomi were moving south, and by the end of the seventeenth century they had pretty well occupied the shores of Lake Michigan from the present site of Manitowoc, Wisconsin, around the head of the lake and up to Grand River, Michigan. They also moved south into Indiana as far as the Wabash River and into the Illinois hinterland. Their lands included what are now the sites of Milwaukee, Chicago, South Bend and Grand Rapids.

The tribe was divided into two sections. Those who lived in Wisconsin and in Illinois were called the Prairie Band. Those in Michigan and Indiana were called the Forest Band. This latter group was again divided into those who lived near Lake Michigan (the St. Joseph Band), and those who lived inland (the Wabash Band).

Father Marquette passed through Chicago in 1673, on his way to Green Bay after he had discovered the Mississippi River. He returned to Chicago the next year and spent the winter of 1674-75 in a cabin near what is now the downtown area. In 1688, Father Allouez established the mission of St. Joseph on the St. Joseph River, near what is now Niles, Michigan. Father Allouez was said to have preached the Gospel to one hundred thousand Indians, and came to be known as the Apostle of the Algonquins. His mission

of St. Joseph was for the Forest Band, and it continued until the Jesuits were banished from North America in 1762.

Father Pinet, S.J., conducted the Guardian Angel Mission in Chicago from 1698 to 1702. The site of the mission is said to have been in or near the Loop, somewhere between the forks and the mouth of the Chicago River. After this mission closed, the only missionaries who contacted the Potawatomi living in the Chicago area were those who used the portage there in passing between Lake Michigan and the Mississippi valley via the Illinois River.

During the eighteenth century, the Potawatomi fought in various wars on the side of the French. They engaged in the Fox War and the French and Indian Wars, which culminated in the great battle on the Plains of Abraham at Quebec. In 1759 they and other Midwestern tribes fought there under Montcalm against the English.

The Potawatomi joined Pontiac against the English, but in the Revolutionary War, the British agents incited them against the Americans. After the war, they made a peace treaty with the United States. In 1795 they ceded to the government six square miles at the mouth of the Chicago River, where today is located the heart of the great metropolis. This first sale of land was the handwriting on the wall for the tribe. Some of the Potawatomi who feared the encroachments of the white man fought under Tecumseh, but most of them remained loyal to their treaty with the government.

The Chicago group or Prairie Band was visited periodically in the early 1800's by the few missionaries then in the Midwest: Fathers Richard, Stephen, Badin and St. Cyr. In 1883 the Prairie Band ceded five million acres of land to the government for fifteen cents an acre. Between 1835 and 1837 most of them moved to their new lands in southwestern Iowa near Council Bluffs, and to eastern Kansas, near Kansas City.

In 1837, Father Hoecken, S.J., began to minister to the group in Kansas. The next year, Fr. Peter DeSmet, S.J., began his long and famous career as a missionary to the Indians of the west, by opening a mission among the Potawatomi settled around Council Bluffs.

Meanwhile, the Forest Band of Indiana and Michigan, after the Jesuit mission at St. Joseph closed, were visited from time to time

first by the priests from Vincennes, Fathers Gibault and Rivet, and then by the pioneer priests from Detroit: Fathers Reze, Stephen Badin (first priest ordained in the United States, who re-opened St. Joseph Mission), DeSeille, Boheme, and, finally, Father Petit. During the pastorates of Fathers DeSeille and Petit, Bishop Bruté came from Vincennes to administer Confirmation.

Father Petit's time as a pastor was a sad one, for in 1837, the year he arrived among the Potawatomi, the Indians were given lands in Kansas in exchange for those they had ceded in 1832. The next year, Father Petit accompanied the major part of the Forest Band to Kansas. Escorted by soldiers, thirty of them died on the terrible "Trail of Death" between Indiana and Kansas. After they reached the Osage River, Father Petit turned his flock over to Father Hoecken.

The Wabash group went to Sugar Creek, near present Mound City, Kansas; another, the St. Joseph of Michigan group, settled near Potawatomi Creek. Father Hoecken was with the latter group. The next spring, in March, they joined the other group at Sugar Creek and St. Mary's Mission was started there.

In five successive migrations between 1834 and 1840, over two thousand Potawatomi had arrived in the Osage River district. The majority of these were the Forest Band, but there were some of the Prairie Band among them, also.

The main Prairie Band, the group from Wisconsin and Illinois, were still in the Council Bluffs area. Some Ottawa and Chippewa were with them and they called themselves the United Nation of the Ottawa, Chippewa and Potawatomi, for they said that they had been united in one nation before the white man came. After Father DeSmet began the mission at Council Bluffs, he left for the west, and Fathers Verreydt and Hoecken, and Brothers Mazzella and Miles, all of the Society of Jesus, were on the staff in 1841. In that year, however, the mission was closed and the Jesuits went to Sugar Creek. Father Hoecken visited the Prairie Band from Sugar Creek.

The Sugar Creek Mission of St. Mary's prospered. There was a church that was well attended, and a school for boys. In 1841, Blessed Philippine Duchesne, then seventy-two, arrived with three other Religious of the Sacred Heart to open a school for the girls. Blessed Philippine remained only a year because of her age and ill

health, and though she could not teach, happy in the thought that a lifelong ambition was being fulfilled, she prayed for hours every day in the chapel. The Potawatomi called her "The woman who always prays."

The last living link with the Sugar Creek Mission died ten years ago on the Potawatomi Reservation, Mayetta, Kansas. He was Frank Jackson (Wapinummit), oldest living native Kansan before his death at 104. He was born in 1838, and was baptized at Sugar Creek in 1840, so he saw and may have known Blessed Philippine Duchesne.

In 1847, when Frank was nine years old, the Potawatomi moved north to a new reservation on the Kansas River, west of Topeka, as a result of the treaty of 1846. The mission was re-established in 1848 and became St. Mary's, Kansas. All that Frank Jackson remembered of the migration was that he had the job of carrying a pail of maple syrup for his family.

On the new reservation, the Sugar Creek group was re-united with the Prairie Band from Council Bluffs, who had also made a treaty in 1846 and moved two years later.

At St. Mary's, the Jesuits and the Religious of the Sacred Heart continued their schools. Several Jesuits devoted all of their time to visiting the families scattered over the thirty-square-mile reservation.

In 1867, the Potawatomi made a new treaty with the government and the reservation was broken up. Many of the Indians sold their lands at St. Mary's and moved to a new location in central Oklahoma, mostly around Shawnee. They live there today and have fine schools. The Benedictine Fathers and the Sisters of Mercy carry on the work.

The group that remained at St. Mary's moved to a new eleven-mile-square reservation in Jackson County that had been carved out of one corner of the other one.

The mission school for boys became St. Mary's College in 1869, and the girls' school became the Sacred Heart Academy. In 1879 a fire completely destroyed the boys' building, so the Jesuits bought the academy building and the Religious of the Sacred Heart left.

The Indians on the new, smaller reservation, twenty miles northeast of the college, were still cared for by the Jesuits, but

especially by Father Gailland, who died in 1877. When Holy Cross Parish was built near Emmet in the 80's, the Indians attended there and the pastors of the parish also said Mass in homes on the reservation. St. Joseph's Church was built at Hoyt in 1900, and this was used by the Indians living on the eastern side of the reservation.

All of this time, the Potawatomi had been trying to get a church of their own. When Fr. John A. Murphy became pastor at Emmet, he organized the building of a parish. Work was begun in June, 1912, and finished in October. The parishioners did most of the work. The unique name of Our Lady of the Snows was given to the building for the following reason. During the early eighties, Mary Masquat, wife of Chief Masquat, became very ill. The Indians made a novena to the Blessed Virgin for the recovery of the sick woman. The pastor of Holy Cross Parish came often to console the sick woman and to bring her Communion. Every trip involved a long journey through the heavy snows that fell that winter so when the woman recovered, the Indians said that if they ever built a church, they would call it after St. Mary of the Snows.

The pastors of Emmet and Holton divided the care of the new church, which was served as a mission. In 1918, Father Geinitz was appointed pastor of the newly organized church at Mayetta, and was given charge of the reservation church. He did much for the parish during his sixteen years as pastor. When the church at Hoyt was closed, Father Geinitz brought the bell and the stained glass windows to Our Lady of the Snows.

When Father Geinitz retired in 1934, Bishop Johannes of Leavenworth appointed Fr. John J. Ryan of Holton to care for Mayetta and Our Lady of the Snows as mission churches. For a time, Father Ryan had to say Mass at all three places on Sunday. It was very difficult to care for all the related duties. Beginning in 1936, the Sisters of Charity of Leavenworth held a two-week religious summer school for the children of the parish. In 1938, the Jesuit scholastics from St. Mary's College, St. Mary's, Kansas, took over this work. That year, Bishop Schulte relieved the Holton pastor of saying the third Mass at the reservation and asked the Jesuits at St. Mary's to resume the work they had started

for the Potawatomi in 1669, and assist the pastor at Holton by caring for the reservation church.

Since then, there has been Mass every Sunday, followed by a catechism class for the children who cannot attend Catholic school. Forty of the parish children are at the Catholic School in Marty, South Dakota. Three members of the parish are in the religious life as Sisters.

What of the future? The majority of the Potawatomi from the reservation have successfully integrated themselves into ordinary American life. Inter-marriage with whites began and helped along this process of integration. World War II hastened it, when many entered the armed services or went to work in defense plants. A great majority of these have not returned to their reservation lands, but still live in the cities.

Only a few hundred Potawatomi, most of them old and still pagan, continue to "wear the blanket," that is, are still wards of the government. But their number is so small and the others have been integrated so well, that the government is seriously planning to close down the reservation in two years or so. The reservation land will then become part of the county.

It is noteworthy that the Catholic Potawatomi have, in many cases, been the first to become integrated and have been the most successful at it. As the whites buy up more and more of the former reservation land, the "Indian church" will more and more come to serve both Indians and whites, a condition that is already beginning to appear. Perhaps in the not too distant future the Church may be able to say, with regard to the Potawatomi, "Mission accomplished."

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THE HISTORICAL BACKGROUNDS AND THEOLOGY OF *MEDIATOR DEI*

PART I: BACKGROUNDS

The backgrounds are both remote and immediate. *Mediator Dei* was a follow-up of *Mystici Corporis*. These two encyclicals of Pius XII dovetail and complement each other. Here we deal only with the latter, where Pius XII aims at correcting doctrinal error and liturgical abuse mainly, though not exclusively, in twentieth century Germany, Austria, and France. It is not too hard to see how central Europe, still suffering from the Protestant division of Christendom, from Febronianism or Gallicanism and Jansenism, was not in a position easily to overcome the wiles and perversions of National Socialism. As a matter of fact there was a strong and almost defiant secularistic current of liberal Protestantism not only in the University of Tübingen but also in other centers of learning and culture. The undercurrent of Febronianism was even stronger in Germany and Austria than was Gallicanism in France. In view of the constant struggle between "progressive" liberalism and conservative orthodoxy, we can understand the growing ambition in revolutionary centers and even in some religious circles to become free from Rome. In the Church itself the struggle raged between the dynamic preachers and the more or less negative orthodox sermonizers. Catholics were naturally influenced by currents and counter-currents marking the struggle between Church and State, and found themselves ground between the mills of liberal Protestantism and the Jansenist die-hards who sided with the Febronians. Protestantism and Gallicanism ultimately aimed at putting the Church at the mercy of the State. The Gallican and Febronian pretension of limiting the Papal jurisdiction in favor of episcopal equality was more or less a cover-up for an underground movement to nationalize the Church. The "Free-from-Rome movement" in a sense dovetailed with the Nazi political movement. As the French Revolution's disastrous effects helped bring the dissident clergy back to the Pope, so Hitler's providential defeat contributed to help the Pope reclaim the "German nationalists."[1]

[1] Cf. *Catholic Encyclopedia* articles on Gallicanism, Febronianism, Drey, Moehler, Doellinger.

German liturgy was deeply influenced in 1874 by Dom Guéranger's "Ecclesiastical Year," translated by J. B. Heinrich into German. In 1884 Fr. Anselm Schott produced the "Mass Book of the Church." Abbot Wolter's *Psallite sapienter* was a liturgical commentary on the Psalms. The abbey of Mont César published *La vie liturgique*. Under Abbot Herwegen, Maria-Laach came to new life in 1909 with many popular liturgical scripts. In 1926 Fr. Pius Parsch began his fruitful liturgical apostolate.[2]

It would seem that Maria-Laach had not only taken much from the French and Belgian schools of liturgy but also based its theology on the historico-critical theology of Drey and his pupil Moehler. Although Drey was denounced to Rome for his historical apologetic work on Penance, the fact is that Rome did not condemn Drey's doctrine and he continued as a prominent theological leader in Germany. His brilliant pupil Moehler was for a time in his youth sympathetic to the Febronians but soon regretted it and more than made up for it in his masterly work on the Protestant creeds versus Catholic Faith, entitled *Symbolik*, which won him the admiration of Catholic scholars and the bitter antagonism of liberal Protestants headed by Baur. Much of the trouble came from the intransigence of the latter. It was almost impossible to maintain a peaceful *status quo* between the Catholic minority and the Protestant majority in the University of Tübingen, so that the attempt at reconciliation was foredoomed to failure, just as later "Catholics and Protestants United Against Hitler" was far from being a victory for religion or even an unmixed good.

Whilst it is true that Abbot Herwegen at Maria-Laach based his liturgical apostolate on Christ-centered theology and a deep abiding sense of union with the theandric priesthood of Christ, at the same time either he or his interpreters in their exaggerated enthusiasm seem to sacramentalize secondary rites, ceremonies and Bible reading.[3]

Dom Odo Casel, a prominent Maria-Laach scholar, in his *Kult Mysterium* used the phrase "Community Cult" which later developed into "Community priesthood." The so-called vital organism theory later prescinded from historical hierarchical and dogmatic

[2] Cf. Conrad Groeber, *Handbuch der religioesen Gegenwartsfragen*, p. 397.
[3] Cf. Wm. Heidt, "Scriptural Backgrounds of Mediator Dei," *Catholic Biblical Quarterly*, Jan. 1950.

foundations. Casel's definition of religion as a "vitalized proclamation of life-giving instruction and the revelation of God in Jesus Christ through liturgical acts" was later used by the so-called dynamic preachers, who at times ridiculed the tamer catechetical and quasi-dogmatic summaries in sermons. In the absence of proof we cannot hold Casel guilty of anything except inaccuracy and novelty of expression.

Torn out of context, such phrases were loaded with danger. It is possible they became handles for heresy when the time was ripe for change, as in Nazi Germany, Austria, and to a lesser extent in France. Phrases originally intended to express secondary social aspects of religion and to stimulate new and vitalized interest in liturgical revival were possibly twisted to become spearheads of liberals, Hegelians, mitigated quietists and just plain religious compromisers. Careless, unprecise departures from traditional and enshrined doctrinal expressions have a way of coming back like boomerangs upon the unsuspecting pious whose enthusiasms are not always as contagious as their errors. Storms do not spring forth from a clear, unclouded sky. Movements spring forth from ideas and even from clever shibboleths and catch-phrases. Dom Casel furnished the shibboleths; the liberals, the quietists, the Hegelians, the religious nationalists furnished the revolutionary ideas, culminating in Doerner and Borgman. The enthusiasts merely fanned the flames, the vitalists kept the controversy a burning issue; and orthodoxy was the victim, but only for a time, for "Truth crushed to earth will rise again."

Previous to this, however, it seems that Germany and Austria had lost much of the catechetical fervor initiated by St. Peter Canisius as an important factor in the Catholic Reform Movement. There was a demand for more dynamic preaching. Liturgical vitalism tried to supply and inject new life at all levels of instruction. This needed reform was vitalized by a lack of doctrinal orientation—which vitalized catechetics could have supplied. "Vitalized" liturgy lacked the solid basis of previous exacting and laborious catechising of youth. Hitler did more than his share to win youth away from Church and instructions on Sundays. He lured the young people away by hikes, vacation trips, and marches preparatory to Nazi indoctrination and Nazi camp and military life.

Most experienced catechists are convinced that basic doctrinal instruction is more effective than liturgical enthusiasm and rhetorical bombast. Only on the basis of fundamental doctrinal instruction can later sermonizing and liturgical participation have any vital and lasting effect. Hence we surmise this defect was one of the subsidiary if not underlying reasons why the liturgical movement in Germany yielded to liberal and quietistic errors.

As far as the liturgical apostolate itself was concerned, as mentioned, it was solidly based on the critical-historical school of Drey and Moehler of the early nineteenth century. Their ecclesiology was founded on Christo-centric theology. Their thesis is that by *liturgical acts,* especially by the Mass, not only is the grace of Christ communicated to us but *also in a sacramental, spiritual but none the less real sense Christ is present again,* and the mysteries of His life, death and resurrection are renewed in His members. *Not only the grace of Christ* but *Christ's redeeming work, His action* is present in the mysteries of the liturgy, not in an historical or metaphorical way, but in a real though sacramental sense.[4]

We must distinguish between what is essentially true and what is too widely applied. We believe that Christianity is a system of divine life and divine love based on divine faith. Holy Communion, according to Abbot Marmion, is the highest participation in the Divine Sonship of Jesus Christ. The Holy Mass is the true and perfect Sacrifice of the New Testament. Christ is really, truly and substantially present as God and man in both the Sacrifice and the Sacrament. The Eucharist is the center of faith, of worship, of divine life in the Church. Christ the theandric Priest is likewise present in the other six sacraments but not in a Eucharistic sense. He is present by His redeeming and sanctifying grace in accordance with the divine purpose of each sacrament. Christ is present also vicariously in the priest saying Mass and administering the Sacraments. Christ is (spiritually) present also, as the Pope says, in the prayers of praise and petition uttered with resignation and in Christ's name. Scholars maintain that Christ is also (spiritually) present in many parts of the Sacred Scripture notably the Messianic Psalms and the Gospels, but also in a broader sense in the Prayer Psalms, in so far as God is the primary author and in so

[4] Cf. Montague, "Observations on Mediator Dei," *Irish Ecclesiastical Record,* July 1948, p. 578.

far as these prayers and Scripture readings are used by the Church in close connection with the essential and integral parts of the Mass.[5] Divine authorship by itself does not make the entire Scriptures sacramental in the strict theological sense.

But some of our enthusiasts go farther and apply the doctrine of Christ's sacramental presence even to secondary rites, accessory prayers and *all* Scriptural readings. Whereas the Pope says Christ is present at every liturgical function, our enthusiasts say He is sacramentally present in (every) liturgical act. Whereas the Pope says Christ is present *at* or during the august Sacrifice of the Altar both in the person of the priest and above all under the Eucharistic species, our enthusiasts stretch this sacramental presence to all the parts of the Mass, even the so-called *Foremesse*. Whereas the Pope says Christ is present in the sacraments, infusing into them the power which makes them ready instruments of sanctification, our enthusiasts stretch this sacramental power of sanctification to all prayer, all scripture reading. We think this goes beyond the bounds of sacramental theology, because not every source of grace is necessarily sacramental. They may however be called sacramental in a broad sense.[6] All these things may have *sacramental correlation* in so far as they are associated with the Mass and Sacraments but are not sacramental *as such*.

Even though the liturgy is a very important popular means of inculcating and impressing the fundamental truths of faith and worship;[7] nevertheless it is above all else a sacramental celebration, a mystery of salvation that prolongs the sacerdotal mission of Christ; it is also an authentic commentary on the Holy Sacrifice.[8]

In its larger aspects liturgy centers on divine worship, not instruction and edification. A televised Mass can instruct and edify but not give life. Liturgy is a very vital product of the divine Faith as contained in the Bible and also, in a sense, a primary source of Christian tradition. The Pope, for example, cites the use of liturgi-

[5] Cf. Fischer, "Christ in the Psalms," *Theology Digest*, I, 53 ff.

[6] Cf. *Mediator Dei*, NCWC translation. All references are given according to numbered paragraphs. Cf. 20, 37; also Heidt, "Backgrounds . . . ," pp. 59-61, for these enthusiastic ideas of sacramentalism.

[7] Cf. Aubert, "Liturgy and the Teaching Church," *Theology Digest*, I, 3-8.

[8] Cf. *ibid.*, p. 4.

cal tradition in the clarification of the doctrine of the Immaculate Conception. Liberals have wrongly envisioned liturgical tradition as an experimental ground for testing doctrines before they are embodied in the teaching of the Church. This revolutionary and heretical attitude deserves grave rebuke. It is an altogether false and unrealistic concept of the development of doctrine and a failure to grasp the very nature of implicit truth, which is the divine basis for all fuller formulation and clarification of doctrine. It is little short of pragmatism, which is completely unaware of intrinsic truth and intrinsic supernatural values.

The Pope likewise rebukes those liturgists who attempted on their own authority to discard Old Testament liturgical readings on the ground they were no longer applicable and intelligible to our times. Heidt rightly deplores the fact that many Old Testament commentators practically ignore the higher typical sense. Not so the liturgy, which in addition to the literal historical sense, sees also and applies a higher form of symbolism which not only shows a correlation with Christ but also helps to clarify and point up the very feelings and sentiments of Christ. For example Psalm 21 is a prophetic spelling out of the mind and heart of Christ in His desolation and abandonment on the Cross. To read Psalm 21 as referring only to David is missing the point of real significance altogether. It is a prophetic dramatization and commentary on the simple Gospel narrative: "They led Jesus out to be crucified."

Not only the Messianic Psalms contain the spiritual mind and heart of Christ, but the same holds true (at least in the "applied" sense) for the so-called Prayer Psalms. The Church, for example, in Holy Week addresses to Christ directly words which David apparently addressed to the Father. The liturgy beautifully applies Psalm 95:10 to the God-Man who indeed *reigns* "from the wood of the Cross." And Psalm 50:9 is made to read: Thou shalt sprinkle me with the hyssop of Christ's blood, or rather "by the blood of the wood." The Church found these texts adaptable to a Christological orientation and application. Hence we too in our private reading and meditation *may* use them as prayer-forms addressed to Christ the Saviour reigning from the wood of the Cross and perhaps apply them even to the Precious Blood in the Mass. Liturgy thus shows that the law of prayer substantiates and gives life to the law of Faith. It may even be considered a dogmatic tes-

timony of the Early Church's belief in the hypostatic union, which after all is the source of all redeeming grace. It is also a contributory testimony to the Early Church's interpretation of the basic Christological texts in Scripture, which form the essential and primary bases of both belief and orthodox interpretation, for if the Early Church had not been convinced of the reality of the hypostatic union and of Christ's theandric priesthood, they certainly would not have addressed Prayer Psalms to Christ directly. In this sense liturgy is a direct witness to early Faith in Christ's natural and divine priesthood as well as a witness to Christ's natural and divine Kingship.[9]

The real vitality of liturgy therefore does not consist in exaggerating the spiritual presence of Jesus in these prayer-forms and thus confusing them with His Eucharistic Presence or even with His Presence by grace. The real significance of true liturgy is the awareness of Christ's Presence and the implanting in us of His mind and heart and virtues. Heidt has a point of real significance when he insists on the literal sense when God speaks to us and allows the typical sense whenever in our prayer-needs we speak to God. Surely He is more present to us in the former than in the latter and yet by integrating the two we can grow up spiritually under His very wings—the Cross and the Sacrament.

There is a false vitalism and a true vitalism. The true vitalism is based on Christ as the Way, the Truth and the Life. Our divine elevation to the supernatural life entails the mental union of faith, the moral union of love and obedience to law, the sacramental union through the Mass and the sacraments plus our spiritual union in prayer and meditation on the Scriptures.

THE IMMEDIATE BACKGROUND OF *MEDIATOR DEI*

Paralleling monastic research, there developed the practical apostolate of the liturgy, with the view of popularizing it by means of the vernacular both in the pew and on the altar. Dr. Pius Parsch of Vienna, author of the *Gebetsingmesse* and Fr. Joseph Casper of the Byzantine rite were active in this field, emphasizing the cultural and social aspects of the liturgy and thereby appealing to the popular will and the modern mind. Under Nazi pressure and

[9] Cf. Fisher, "Christ in the Psalms," *Theology Digest*, I, 58 f.

in the atmosphere of National Socialism, this popular appeal at times showed a tendency to nationalize and socialize religion itself. Political gatherings were forbidden by the Nazis and therefore the sole means for Catholic and Protestant meetings against a common enemy were the liturgical and Catholic Action group meetings, which on the one hand helped to save many from succumbing completely to National Socialism, but, on the other hand, also led to liturgical novelties and errors propagated by overzealous activists. It is one thing for Catholics and Protestants to unite politically but quite another to unite in liturgical and religious groups.

In 1937 Bishop Gfoellner of Linz, Vienna, in a pastoral letter objected to the following excesses of the "liturgical" movements: (a) celebrating Mass, facing the congregation; (b) removal of tabernacle from the altar to a safe in the wall (introduced probably as a safety measure against the Nazis); (c) revival of the ancient custom of standing while receiving Holy Communion; (d) overzealous forbidding of the Rosary at Mass and all other practices of private devotion or personal piety.

In 1941 even Romano Guardini, who himself had done much to popularize the human and social aspects of liturgy among youthful groups, saw the movement get out of hand and complained to the bishop of Mainz concerning the growing excesses, which he classed as liturgism, dilletantism and practicism. Liturgy was trying to steal the whole show, or rather trying to edge out Christian dogma, personal holiness and private devotions. This arrogant and even heretical exclusivism looked mainly if not solely to practical, social and psychological betterment—a poor substitute for moral and ascetic holiness. The rage of the day was the so-called dynamic method of teaching and preaching which in itself was a needed reform, if only it had not lost its essential dogmatic and moral content and orientation. It was a pity that many of the preachers of God's Word were not equipped to follow in the footsteps of Fr. J. A. Jungman, S.J., of Innsbruck, whose dynamic lectures on sacramental theology were admirable. Instead of imitating Jungman, some of the "Kerygmatic" preachers merely denounced the less dynamic but more orthodox as lazy drones and loiterers.[10]

[10] Cf. Montague, "Observations . . . ," *Irish Ecclesiastical Record*, July 1948, p. 581.

MISCONCEPTIONS AND ERRORS

In the hands of preachers of dissension and writers like Doerner and Borgman this exaggerated and dilettante exclusivism *veered away from dogma and personal holiness* and *sought refuge in psychological and social ideals.* It veered away or sought to veer away from Christo-centric dogma and worship to a homo-centric priesthood and community religion savoring of liberal Protestantism. Its popular appeal bore tragic fruit in Borgman's *Liturgie und Seelsorge* and Doerner's *Sentire Cum Ecclesia.* Unapproved teaching and practice had reached its climax.

In 1942, Bishop Conrad Groeber of Freiburg in a memorandum to the German hierarchy deplored:

(1) *the new definition of faith as sensation, emotion or interior intuition;*

(2) the penchant for criticizing contemporary forms of religious life, including developments in the liturgical cult, with the view of returning to primitive Christianity with its bare table altar, etc.;

(3) *veering from Scholastic philosophy to Hegelianism.* The latter was considered more vital, the former only of historic interest and value;

(4) *use of oriental philosophies and Protestant terms in connection with dogma;*

(5) veering away from the historic redeeming Christ and His symbol, the Crucifix in our Churches, to a *new concept of the so-called Triumphant Christ*—whose image should replace the Crucifix on the altar;

(6) *a new concept of the Eucharistic Christ outside of time and place* and not connected with the historical Redeemer;

(7) a new concept of the Church as a biological organism rather than the historically and divinely established hierarchical Kingdom of Truth, and guide to salvation.

To these seven errors, we can add a few particulars, gleaned from the encyclical, about other errors. Two simultaneous Masses in the same Church disallowed because presumably "opposed to the unity of the Church." No Communion outside of Mass (except in grave danger of death; we presume they allowed Viaticum). The private or unattended Mass disallowed. (The Pope, however, says that no Mass can be absolutely private, because the very liturgy

presents a universal purpose and universal prayer for the living and the dead. The priest is never alone. The altar is attended by the Sacramental Priest and surrounded by the angelic host.) Dark green to replace black in the requiem Mass. (What a blackout of theology and common sense! It reminds me of a lady in Tennessee who though otherwise normal, intelligent, and pious, yet couldn't get herself to like black vestments at Mass.)

We disagree with Father Montague's opinion that the Germans penetrate deeper into the liturgical apostolate than do the French. We prefer Mersch, Abbot Marmion, Father Plus. It was too bad that the theological minds of Germany let the superficial and enthusiastic fringe of liturgicians take over even for a time.

The craze for the vernacular also went to extremes. The vernacular was to replace the Latin not only in subsidiary rites and in the Mass of the Catechumens but even in the Canon. Much if not all this happened without consultation with the Pope or even with the local Ordinary. In our opinion there is something more important than language in ritual and that is faith, sustained interest in and genuine love for the divine mysteries. Combine this with a modicum of education in the use of the Mass book; and vernacular translations will fill a great void in the pews. Thus all can join mind and heart with the divine and human priests at the altar.

The tendency to return to primitive simplicity and the table form of altar was not merely a matter of research, because sincere and honest research also finds beauty and truth in the rich, full development of doctrine and liturgy. Antiquarianism was more quaint than wise, more bold than prudent and altogether too squeamish for the common sense of ordinary folk and too crude for the artistic-minded. Truth and beauty ought to be preferred to the quaint and archaic. In liturgy it was quite naïve and childish to be blind or insensitive to new feasts and new devotions. What feasts could be more timely and instructive to our age than those of the Sacred Heart and the Kingship of Christ! What devotions are more heart-warming than the Holy Hour, the First Friday, the Rosary, and dedication to the Immaculate Heart of Mary? All these are not only beautiful in themselves but also genuine enrichments of piety. In fact they are providential in their timeliness and spiritual efficacy. When integrated with the Sacrifices and sacraments, they

serve to bring souls back to God and inspire each succeeding generation with renewed love for Jesus and His Mother.

The unreasoning yen for antiquity and simplicity and so-called "objectivity" is opposed not only to orthodoxy but also to sound psychology. To the present writer it savors of the unrealistic attempt to acquire happiness and glory without earning them. It ignored the power of sin and the consequent need of expiation. The modern world needs not a new Christ but a renewed sense of sin and a renewed spirit of expiation. Witness Fatima.

False esthetic preference for the merely ancient and simple was joined to a merely sentimental aversion to pain and suffering. The dilettantes wanted to do without the Cross of pain. So they invented a glorified sentiment in place of the victorious and triumphant historical Christ. There is for us no hope of glory except through the Cross and our faith in Him who died that we might live. Man needs Christ on the Cross, both as a Sacrifice and as an inspiration to courage and resignation. Men need Christ in the Sacrament and Sacrifice on the altar, because hereby does the Incarnate Word enter their lives. We need to have reproduced in our souls the mysteries of Christ, so that we are born to new life, restored to grace and made capable of growth in holiness. We need the whole and undivided Christ as the one true source of hope and eventual victory. We need the historical Christ as our teacher, Saviour and exemplar; the sacramental Christ as our continuing Mediator and Redeemer; the mystical Christ as our Head and bond of unity in Faith and worship; the beatific Christ as our hope here and our source of beatitude hereafter. Man requires not the false sentiment of temporal uplift; he needs the grace of divine elevation. The dilettantes, the exclusivists, the Hegelians could merely flatter man's penchant for ease and self-glorification—not elevate or divinize him, as they pretended.

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THE HOLY FATHER'S MANIFESTO

While the world is witnessing a gradual decline of Christian principles, which now dates back several centuries, Italy has been the scene of an unusual spiritual revival, which was initiated, less than two years ago, by the present Holy Father. The primary purpose of this revival is to counteract the methodical and demoralizing machinations of the forces opposing the Church, and to do it by utilizing, whenever ethically permissible, the very methods used by the enemy.

The program was introduced by the Supreme Pontiff, and placed before the Catholics of the City of Rome, in a radio address of Feb. 10, 1952. It was but natural that the Holy Father would first turn to his own people, since he knows their reactions, their ready enthusiasm, and their willingness to follow. Besides, as the members of his own diocese, they are his primary charges.

Having spoken in general about present world conditions, the Holy Father appraised in detail their problems as citizens of the Holy City. "It is necessary," he said in substance, "that we bring help to a world which is on its way to destruction. This is no small task. A whole world must be rebuilt from its foundation: from barbarism it must return to civilization; from earthly, it must be made Godly; from human, divine; that means, it must be reformed according to God's own Heart.

"There is need of a change of course. It calls for a revision of spiritual values. The world looks to the Church of Christ, that alone, with full respect of man's innate freedom, can give guidance in such a tremendous undertaking. Her direction is demanded by those who feel the need of guidance, but, most of all, by the tears of so many who suffer: by the endless graveyards which lie spread across the continents, and which have been plotted by organized and armed hatred."

The words were uncompromising and intended to strike home directly. "It should be clear to you, Brethren," he continued, "that the root of this ailment is not ignorance of our eternal destiny, nor of the means to reach it. It is rather to be sought in lethargy of the spirit, weakness of the will, and coldness of

the heart. It is time that we arise from sleep, and put the hand to the plow. What is the use of even mentioning justice, love, and peace, if the will has decided beforehand not to make any effort; if the heart has ensconced itself in a tower of isolation; if no one has the courage to pierce the armor of hatred and be first to enter the fray?"

Fundamentally, the plan calls for a systematic rebuilding of the City of God on earth, the glorious restoration of that City, which takes as its Constitution a message which is simple, honest, robust, generous, and full of love. The Gospel must be promulgated anew. It must again be made known to the public formally and officially, and, above all, it must be lived. This is a necessity which has grown out of the plight of the moment. If the world needs Christ, we must give Christ. The yawning depth which separates earth from heaven must be filled; the distance between man and God must be bridged; and, if we feel our insufficiency in accomplishing this gigantic task, our humility must find its sufficiency in God. Nor must we delay assuming this bounden duty which Divine Providence has placed upon us. No time can be wasted in theoretical discussion. It is not so much ignorance that must be overcome, but indolence. The need is urgent. Basic ideas of action must be revised with fearless generosity. If there is lack of solidarity, it is because we have not organized in the manner the enemy has organized. The early Church did not change the face of the earth by dividing forces, and leaving success to chance. In unity we must proceed according to a detailed plan.

The clergy of Rome, both diocesan and religious, were not long in answering this plea of the Holy Father. Grouped around his inspiring direction, and assisted by lay people of every walk of life, they adopted their current slogan: "Toward a Better World!"

The immediate results were encouraging. In March of the past year, a general mission was held to reinstate as great a number of people as possible in the state of sanctifying grace, which is the fundamental condition of a successful revival. Next, they formed a diocesan commission which comprised leaders of all existing organizations. In order to subdivide responsibility, parishes were grouped under the supervision of the pastors, to

cope with local problems more efficiently. As the present necessity demanded, their primary effort extended itself to the building of new churches in outlying districts; vocations were encouraged; and material aid, which was gathered from everywhere, was turned over to Church authorities to be used where needed. We do not need to mention that such a spirit of self-forgetting sacrifice resulted in a good general spiritual upheaval. Catholics, who had heretofore been indifferent, became interested in their own soul while they attended to the spiritual needs of others. Sunday Masses were attended by people who formerly were seldom seen at church; daily Mass became a practice of many; the sacraments were received more regularly; and a daily visit to the Blessed Sacrament became for many a new experience. Those who viewed the new movement with a good deal of scepticism and predicted its early and natural death were surprised to see that, after a year of experimentation, the enthusiasm had not abated, but had grown to unexpected dimensions. It is waxing stronger day by day.

The successful Roman experiment encouraged the Holy Father to move with even greater decision. On Oct. 12, last year, he spoke to the Catholic Actionists of Italy, at the commemoration of their thirtieth anniversary as a national organization, and said: "You will remember that in February of this year we directed an urgent appeal to the faithful of Rome to group around Christ. We must say with heartfelt gratitude that both clergy and laity are working ceaselessly, lest our hope prove in vain, and our trust groundless. Be it now known to all that the time has come to spread the movement outside of Rome proper. This is the second phase of our crusade. We wish to see it accepted in the dioceses near and far, that this mighty reawakening may be adopted everywhere, and we may live to see that not only the cities nearby, but all the faithful, even the entire family of the human race, return to Christ."

This second message was received with like enthusiasm. Within three days, the Archdiocese of Bologna had laid out a concrete and detailed plan to carry out the wishes of the Holy Father. Archbishop Lercaro, one of the recently created Cardinals of the Church who six years ago was still a parish priest, took personal charge of the new experiment, and initiated a series of retreats

with an entirely novel twist. Regular meditations, alternating with theoretical explanations of Church doctrine and practical discussions of vital issues, were named: "Exercises for a New and Better World." Outstanding preachers explained the plan in detail from the pulpit of the Cathedral, which messages were relayed simultaneously to public squares around the city as well as to various outlying parishes of the diocese. As in Rome, a central committee, consisting of representative delegations of every Catholic organization, under the presidium of the Cardinal, meets regularly at stated times to devise ways and means to further the program. Here, also, parish activities are delegated to subcommittees and, in this instance, emphasis is placed on general catechetical instructions for Catholics, and convert-classes for non-Catholics, both of which follow in general the methodical courses of indoctrination, which are so popular in communistic centers. Says the Cardinal: "The only thing that cannot be Christianized is sin." Thus, in Bologna, which is the virtual center of Communism in Italy, the very methods of the opposition are utilized and put in service of the Catholic cause. The necessary monetary expenditures are met by voluntary offerings, the administration of which is centralized in a financial institution which carries the singular name of "The Bank of Goodness." So far, contributions coming from industrial concerns, added to the offerings of individuals, have covered every need, leaving enough revenue to extend charity to every deserving case and cause in the diocese.

The results at Bologna, which are equal in every respect to those of Rome, have been most gratifying. Alongside an unmistakable spiritual rebirth among all the faithful, the younger generation especially has shown signs of intense interest. Literally thousands of young people, boys and girls alike, have made personal vows of chastity, which will be renewed before the altar periodically, until they have reached the time of marriage. They, furthermore, have promised to receive Holy Communion daily, and to devote all their free time to the active apostolate in the service of the Church.

Practically the same course of action is followed in the Diocese of Perugia and, since January of this year, the Dioceses of Imola, Parma, Forli, Ancona, Cesena, and Gubbio have adopted the same program.

In these times, when the powers of evil have reached such unprecedented dimensions, the world might well have been waiting for just such a movement, which would place the united forces of Christ in direct opposition to the forces of Satan. It is difficult to say where the movement will end, or whether it will spend itself before it has reached every corner of the earth. Nor do we know whether the Holy Father will presently extend this action outside of Italy. But the singular energy of the Holy Father and his well-known determination to give Christ back to the world in any way feasible makes such a definite and universal ruling eminently possible.

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THE LAST DAYS OF BISHOP ENGLAND

Great as he had shown himself to be during the previous years of his life, it was at the end of his career that we see the noble proportions of his Christian character unfold themselves to those around him. How devoutly he prepared himself to make his last Easter Communion and then to receive the final rites of the Church! No sermon ever touched his hearers more deeply than his loving apostrophe to the sign of man's Redemption, his parting words to the priests around the bed, to the students and the devoted religious who had watched by his side during his illness and now grieved to bid him farewell. After a long and distressing illness, he expired on April 11, 1842, in the fifty-sixth year of his age, the twenty-second of his episcopate.

—From "Bishop England's Institute of the Sisters of Mercy," by Father Felix, O.S.B., in *AER*, XX, 3 (March, 1899), 259 f.

QUODLIBETAL QUESTIONS

Part VI

MARXIST RELIGION?

It is often said that communism destroys religion, only to put a new religion in the place of the old. It is true that communism can displace religion and worship in the lives of individual men and women, but it is to be remembered that other things can also do this. A man can give himself over so completely to his work, his profession or art, his career or some special cause that it becomes the be-all and the end-all of his life and to it everything else is sacrificed. Yet none of these things—profession or art or special interest—can properly be called a religion. In its way the soldier's life can take on something of a religious character. He has certain ideals to guide him, certain moral supports to sustain him, and certain duties to fulfill, even at the cost of life. It is not by chance that the army has had its religious traditions and associations. Nor is it without great reason that life is described as a warfare, that the Church in this world is called the Church Militant, and that its members are soldiers of Jesus Christ. But the soldier's code cannot become a religion in the true sense, and the best soldier is the man who knows something greater than professional loyalty and fulfills his duties to God as well as to the army and his country.

Communism, it is argued, is something different from this. Communism has its basic doctrines and its code of ethics. It has its center of authority and its lawful ministers. Its adherents must believe in its teachings and must accept them, whether they are found in its canonical books or in the pronouncements of its authoritative spokesmen. It can exact tithes and much more than tithes from its communicants. It can censure the weak, excommunicate the heretic, and inflict the gravest punishments upon the blasphemer and the apostate. It can impose blind obedience on its followers and demand total service from them. It can inspire deeds of heroic valor and it can require that its subjects die for it as well as live for it. It looks upon martyrdom not as something extraordinary and rare, a grace and privilege reserved for a chosen few, but as a commonplace service that even the least of

the faithful must be prepared to render. It has held power for only a few decades, but its martyrs are already numbered in the millions. Is not this the substance of religion, for which the accidents and outward forms can easily be supplied? Or have they not been supplied already by the canonized and even deified heroes, the sacred images, the hallowed shrines, the hymns of praise, and the pomps and ceremonies that are so familiar a part of the communist system?

Despite all the items in this elaborate analogy, it must be denied that communism is in any valid sense a religion, or that it can ever take the place of religious belief and practice. If communism is to be considered as a religion, the norm by which it must be judged is religion in its truest sense, the one true religion. When it is contrasted with the Church, it becomes clear that its differences from all that religion truly is are deeper and greater than any of the similarities that have been asserted. These essential differences may be listed.

1) Communism denies the existence of God. The words from Aeschylus' *Prometheus* that Karl Marx once used as a motto, "I hate all gods!" still serve for his work. A valid, although not a complete, definition of communism states that it is organized and active atheism.

2) It denies both the fact and the possibility of divine revelation, and it would remove from human life all supernatural values, all spiritual influences, and all mystical experiences.

3) It denies the freedom of the will, and consequently it cannot provide a basis for personal responsibility and true human dignity.

4) It denies the existence of a natural moral law and of any divine positive law that men must recognize and obey, and it is therefore destructive of all genuine morality.

5) In practice it denies all natural and inalienable rights, while at the same time it multiplies men's civil duties both in weight and number.

6) It denies a future life, and *a fortiori* it denies all future rewards and punishments.

7) It cannot offer faith or hope in any real way, and in the place of charity it preaches hate. Its own chosen and appropriate symbol is the clenched fist.

8) It is without prayers, without sacraments, without places of worship, and without an altar of sacrifice.

9) It makes use of the lie, slander, torture, slavery, and murder as a means to its ends, and it praises such deeds as necessary and good.

10) It makes fear, faith in force, trust in princes, and confidence in material things the dominating motives in human conduct.

As a consequence of all this, communism is filled with inconsistencies and contradictions. True religion exemplifies the maxim, *Omne verum vero consonat:* its doctrines are in harmony with one another and they work out well when put into practice. Communism's claim to monolithic consistency is belied not only by cynical shifts of the party line but also by conflicts within its body of doctrine and by the clash between its demands and professions and its actual results.

When communist leaders give men nothing but such things, it follows that they become like their masters, hard, ruthless, and fanatical. They have obedience and poverty, and sometimes chastity, forced upon them. They have lords who say, "We are as gods, knowing good and evil." They are promised the whole world, but they suffer the loss of all things, including liberty and happiness and life itself. All this is the negation of religion. It is a denial of God, a denial of man, and a binding of men to the world and to demons. Marxism is not a religion, and it is misleading to speak of it as such even in rhetorical terms. Still less is it a Christian heresy, as some writers have foolishly called it. Even so, the only effective criticism of Marxism comes from religion and the true religion alone will administer a final blow to it.

DANTE TODAY

When Dante and Virgil met Sordello, the Mantuan poet, in purgatory, the meeting was used by Dante as an occasion to lament the state of Italy in his time. "Alas, Italy, thou slave, hostel of sorrow, ship without a pilot in a mighty storm, no mistress of provinces, but a brothel! . . . They who live in thee abide always in war. Of those who are closed in by a single wall and moat each one doth rend the other. Search, O wretched one, around thy seacoasts by the shores, and then look into thy heart to see if any part of thee enjoys peace."

Today Dante would not restrict his words to Italy and its people but would apply them to the whole world and to the whole human race. During the half-century we have been at war how many millions of men have devoured one another! More and more clearly do we see not only that we who slay and despoil our fellows are enclosed by the same seas but that we are covered over by a common sky from which death can rain upon us. More and more the masters of the secular state turn away from Christ and His Church and make mankind a ship without a pilot in the mighty storm. There are those too who would debase men in another way. Almost literally, they would turn the earth into a brothel as well as into a house of woe. Look into thy heart, O wretched world, and see if any part of thee is at peace.

ENDEMIC DISEASE

Cardinal Newman once made note of a parallel between the physical maladies that have plagued various ages and the sins and vices that were then prevalent. Without pressing the idea too far, it may be said that our own age affords evidence of this likeness. Medical science has gained control over many of the diseases that scourged Europe and America until recent times, tuberculosis, typhoid fever, small pox, and malaria among others. On the other hand, two types of disease have steadily increased throughout these decades of disaster: cancer and heart failure. It is not difficult to find a symbolism in this. A moral and spiritual cancer has gnawed at the soul of the western world, sapping its strength, draining away its faith in God and in man, and destroying its hope, whether for this world or for the next. Along with spiritual and moral cancer and as result of it, there has been a decline of confidence and courage. The heart of our world has grown cold and weak. It has beat with a feeble pulse that measures our declining love for God and our fellows. Our times suffer even more grievously from the cancer and the heart failure that belong to the soul than from those of the body.

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OUR LADY'S YEAR

An entire year, and a year which gives promise of being one of the most fateful in the history of mankind, has been consecrated in a special way to prayers and other exercises of piety in honor of Our Lady. The man who is empowered to teach on matters of faith and morals and to command and to demand obedience in matters ordered to man's supernatural end by the authority of the Incarnate Word has directed the faithful to give special honor to Mary during the one hundredth year since the joyful, solemn definition of the dogma of her Immaculate Conception. This is the tactic of the Holy See to advance the cause of the salvation of souls and of the spiritual and temporal welfare of the men for whom Our Lord sacrificed His life on Calvary.

The Holy Father has given his directive in the encyclical *Fulgens corona gloriae,* the text and translation of which are to be found in another section of this number of *The American Ecclesiastical Review.* Because of the importance of its subject matter, and because of the great effects it is intended to bring about, this encyclical is a document with which our Catholic public should be quite familiar.

The body of the text of the *Fulgens corona gloriae* is divided into two unequal sections, preceded by a very brief introduction. The text as a whole is organized as a commentary on the announcement contained in the opening words of the document, the statement that "A Marian Year is proclaimed to be celebrated throughout the world on the occasion of the first centenary of the definition of the dogma of the Immaculate Conception of the Blessed Virgin Mary."

The introduction tells of the definition itself, and sets forth the very words in which Pope Pius IX, "surrounded by a vast retinue of Cardinals and Bishops," proclaimed the dogma of the Immaculate Conception on Dec. 8, 1854. It then goes on to describe the approval of the faithful, the good effects in the line of devotion to Our Lady, an increase in Christian morality, and the betterment of Marian theological studies which followed upon this definition. The introduction ends with a mention of the approval which Our Lady

herself showed for the definition, an approval manifested by her apparitions to St. Bernadette at Lourdes.

The first main section of the text, that of primarily doctrinal importance, is subdivided into two parts. The first of these subdivisions consists of a commentary on the Holy Father's assertion that "When Our predecessor decreed in the Apostolic Letter that this tenet of Christian doctrine was to be firmly and faithfully believed by all the faithful, he was merely carefully conserving and sanctioning with his authority the teaching of the Fathers and of the whole Church from its earliest days right down through the centuries." The second subdivision tells of the light thrown on the dogma of the Immaculate Conception through the present Holy Father's definition of the dogma of Our Lady's bodily Assumption into heaven.

In the first of the two subdivisions of this section the Holy Father first briefly recapitulates the main theological arguments which Pope Pius IX had included in the text of the *Ineffabilis Deus*. He shows, with the aid of certain citations not included in the Apostolic Letter of his distinguished predecessor, that the dignity of Mary as the Mother of God carried with it a purity and freedom from sin inconsistent with any subjection to Satan for even the briefest moment of existence. The Holy Father has also incorporated into this subdivision of the first part of the *Fulgens corona gloriae* a triumphant response to the assertions of those non-Catholics who misrepresented the honor Catholics have given to Our Lady as something in some way detracting from the honor due to her Divine Son.

The second and final subdivision of this first and doctrinal section of the *Fulgens corona gloriae* brings out the truth, already set forth in the *Munificentissimus Deus,* that the definition of Our Lady's Assumption really completed the teaching of the *Ineffabilis Deus* by showing that Our Lady triumphed over original sin, not only by being free from it in the very first moment of her existence, but in being exempted from the corruption of the body which is itself a penalty of man's original fault. It brought out the fact that Mary, who, by the power of her Son was privileged to co-operate with Him in His struggle against Satan, was also, by His power, associated with Him in His triumph over sin and its consequences.

The second, and by far the longer section of the body of the encyclical, deals with the effects which the Holy Father wishes to bring about by means of the centenary celebration he is initiating, and with the practical directions for the conduct of this celebration. The three effects which the Holy Father wishes to bring about by means of this Marian Year are:

(1) A revival of the Catholic faith.

(2) A revival of sincere devotion to the Mother of God.

(3) The imitation of Mary's life by the members of the Church.

The Holy Father brings out the fact that these effects are badly needed at this point in history, and that the world is beset with evils which stem directly from the abandonment of Our Lord and His teaching. The exercises of the Marian Year are thus directed toward the betterment of the world, and toward the attainment of that peace which men will not have apart from Our Lord.

Three specific directions are given for the exercises of the Marian Year.

(1) There are to be, in every diocese, sermons and discourses explaining the dogma of Our Lady's Immaculate Conception.

(2) The people are to pray, individually and in groups, to Our Lady at churches or before altars dedicated to her in every community of the Christian world. The Holy Father takes it for granted that there are such church edifices or at least such altars in every community "wherever the Christian religion thrives." The *Fulgens corona gloriae* directs that there should be public as well as private prayer at such shrines during the course of the Marian Year.

(3) There should be pilgrimages to those churches, which exist in almost every diocese, in which there is special devotion to Mary. The Holy Father assumes that there will be special pilgrimages to the shrine at Lourdes. He directs his own Romans to gather especially at the Basilica of Saint Mary Major, the most important of the edifices dedicated to Our Lady in the Eternal City.

It is interesting to note that the effects which the Holy Father wishes to have the special sermons preached during the course of the Marian Year bring about are the very benefits which he has marked out as desired from the Marian Year itself. He directs that the special sermons be preached "so that the Faith of the people may be increased and their devotion to the Virgin Mother

of God become daily more inflamed, and that thenceforth all may take upon themselves to follow in the footsteps of our heavenly Mother, willingly and with promptitude."

In directing pilgrimages to the various shrines of Our Lady throughout the world, the Holy Father's encyclical has marked as providential the decision of the American hierarchy to resume work on the National Shrine of the Immaculate Conception during the Marian Year. Our Lady, under the title of her Immaculate Conception, is the heavenly Patroness of our beloved land. Under her patronage, our country has become, in the space of a relatively few years, the strongest and the most prosperous nation in the world. The beautiful National Shrine of the Immaculate Conception is at once the natural place of pilgrimage for the Catholics of the United States, and a fitting tribute to Our Lady from the Catholics of the nation of her predilection.

The remainder of the encyclical is divided into two sections. In the first, the Holy Father indicates the special objectives for which he wishes his children to pray during the course of the Marian Year. In the second he issues special invitations to individual groups to participate in the exercises and prayers of this Year of Grace.

There is no document which has come from Pope Pius XII that more effectively shows his apostolic charity than the section of the *Fulgens corona gloriae* dealing with the objects of prayer during the Marian Year. In general, all of this prayer is to be directed toward the purpose of the Church itself, "that, with the assistance of divine grace, the way of life of each one may be daily made more conformed to the Christian commandments." The increase of faith which the Holy Father wishes to obtain for his children is, in reality, an increase in a living faith, in a faith that is animated and enlivened by divine charity.

He asks us to beseech God through Mary "that there may grow up a generous and promising youth, pure and unblemished," and "that both in manhood and in old age men may shine by their Christian probity and fortitude." With special solicitude for the aged, whose crosses he himself knows so well, he asks that his children pray that "as the end of their mortal course approaches, they may have nothing to fear, no pricks or anxieties of conscience,

no cause for shame, but rather firmly trust that they will soon receive the reward of their long labors."

He directs us to pray for the relief of all those who are placed in a position of spiritual or temporal want. And, finally, he directs us to pray for the freedom of the Church in those parts of the world in which it is so bitterly oppressed.

During the reign of this great Sovereign Pontiff, the true Church of Jesus Christ has been subject to persecutions as great as any it has suffered during the course of its history. Catholics will respond generously to the appeal of Pius XII for prayers that God may grant the Church the free exercise of its rights in these troubled days.

Special invitations to the observance of the Marian Year are addressed in the encyclical to the members of "The Church of silence," the Catholics in countries where the Church is subject to violent opposition and persecution, as well as to schismatics and other non-Catholics.

In the sentence dealing with non-Catholics in general, the Holy Father takes cognizance of the fact, brought out in the Holy Office letter to Archbishop Cushing, that a man may have charity without actually being a member of the true Church and even without having an explicit desire to become a member. He is speaking of the people to whom he referred in the encyclical *Mystici Corporis* as those who are in

> . . . that status in which they cannot be secure about their own eternal salvation, seeing that even though they may be disposed towards the Mystical Body of the Redeemer by a certain kind of desire and longing *(desiderio ac voto)* which they do not understand, they still lack so many and such great heavenly favors and helps which they may enjoy only in the Catholic Church.[1]

The *Fulgens corona gloriae* describes what the prayers of such people are. It asks Our Lady to look down with mercy upon those who are praying "for that unity by which at last there may be one fold and one shepherd." What the Holy Father wants Our Blessed Mother to do for these people is to procure for them the grace which he has described in the text of the *Mystici Corporis:* "May

[1] *AAS,* XXXV, 7 (July, 1943), 243.

they all, therefore, enter the Catholic unity and, joined with us in the one structure of the Body of Jesus Christ, may they come together unto the Head in the society of the most glorious love."[2]

It would be a great mistake, a tragic misinterpretation of the Holy Father's most charitable message, to interpret the *Fulgens corona gloriae* in such a way as to represent it as saying that the unity of Our Lord's fold and the unity of the shepherd appointed by Him would constitute a good still to be achieved. The point of the matter is that the Holy Father is praying that Our Lady shower her blessings on those who are praying for the enlightenment of grace which they need, and which God will surely give them if they pray for it, the enlightenment that will bring them to the existent unity in Christ, which is to be found in the Catholic Church and in this society alone. The fact that a man would be praying for a unity which he did not know had been already achieved would indicate surely that he had not yet received the supernatural enlightenment which God, through Our Lady, will most certainly give him if he perseveres in humble prayer.

The *Fulgens corona gloriae* continues with an appeal for acts of penance which are to go with the prayers of the Marian Year. It ends with a moving appeal to beg God for peace during this time of grace, and with a prayer from the Holy Father that Our Lord may bring about those salutary effects which he hopes to obtain for his flock during this hundredth year since the proclamation of the dogma of Our Lady's Immaculate Conception.

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[2] *Ibid.*

Answers to Questions

BLESSING NEW TABERNACLE

Question: We are building a new convent and the chapel will have a new tabernacle as well as a new ciborium. Can I as pastor bless the new tabernacle and ciborium? If so, what blessing do I use?

Answer: The blessing of these two articles is reserved to bishops but in most of our dioceses the faculties extended to priests at the time of their ordination include the blessing of sacred vessels. If our inquirer consults his diocesan faculties he can very readily determine if the new tabernacle and ciborium can be blessed by him. In all probability he will find that this privilege has been extended to him.

BELL AT HOLY MASS

Question: We have a number of small or side chapels at which Holy Mass is said every day. It is necessary to have a little hand bell for the server at these Masses?

Answer: The rubrics of the Missal specifically prescribe a little hand bell to be rung at Holy Mass. We are directed to ring this bell at the *Sanctus* and again at the Elevation of the Mass. It is also permissible to ring this bell at the *Hanc igitur* when the priest spreads his hands over the chalice.

The bell is not to be rung during a Low Mass while a High Mass or sung Mass is taking place in the same church. The Congregation of Sacred Rites has decreed that the bell should be rung during Mass in private oratories. *A fortiori,* it should be rung in the side chapels or side altars of a church or the chapel of an institution.

DISTRIBUTING HOLY COMMUNION

Question: Must the prayer "Corpus Domini Nostri, etc." be said over each Sacred Particle when distributing Holy Communion? At what height is the ciborium held when saying the prayers before the actual distribution of Holy Communion? How large a cross is made with the Sacred Particle?

Answer: We are instructed to make the sign of the cross with each Sacred Particle over and within the limits of the ciborium and at the same time recite aloud the words "Corpus Domini Nostri, etc." Father O'Connell *(The Celebration of Mass)* tells us that in distributing Holy Communion the Celebrant holds the Particle so that It can be clearly seen over the ciborium held at the height of his breast.

BREVIARY PROBLEM

Question: My question concerns the recitation of the Litany of the Saints when the Office is said privately. If Matins and Lauds are anticipated, the Litany is not said after Lauds. Is it to be said separately on the day proper, and if so at what point in the Office? Or may it be said, for example, after Mass, as a separate entity? I have always followed the practice, if I anticipated, of skipping the Litany altogether. Please enlighten me so that I do the correct thing.

Answer: The Litany of the Saints must be said on the feast of Saint Mark and on the Rogation days, and all obliged to recite the Office must say the Litany on these days. The Litany may not be anticipated but it must be recited on the day itself. None of the authors consulted state specifically at what point it must be said, but merely that it must be recited.

CEREMONIES FOR LAY FOLK

Question: What is the proper procedure during the elevation of the Sacred Host and the Chalice for those attending? Some people make the sign of the cross during each elevation; others reverently bow the head; others gaze reverently upon the Sacred Species as they are elevated. What should be done?

Answer: We are instructed to tell the laity to follow the priests who are in choir as to ceremonies, when to kneel and stand, etc. O'Connell says that "all bow down during the Consecration but look up for a moment at the Sacred Host (saying 'My Lord and My God') and at the Chalice, when they are elevated."

LEONINE PRAYERS, OMITTED OR SAID?

Question: Our church here is a combination Abbey-parish church. On Sunday mornings most of the Fathers, after having finished Lauds and Prime, offer Mass, one of them taking the high altar. The Mass at the main altar is an official parish Mass which large numbers attend. As all the Fathers except one are offering Masses on the side altars and the Pastor is hearing confessions, the sermon is preached after Mass. Since the sermon follows immediately after the Mass, must the prayers after Mass be said? Formerly they were not said; now they are being said again. Which is correct?

Answer: The Sacred Congregation in its decision (No. 4305) stated that if any "sacred function or pious exercise immediately and duly follows, without the Celebrant departing from the altar" the Leonine prayers may be omitted. Father O'Connell, in enumerating what constitutes a sacred function or pious exercise, specifically mentions a sermon. That being the interpretation given the decision of the Congregation of Sacred Rites, the omission of these prayers is justified. However, the little extra time consumed in the recitation of the prayers is hardly proportionate to the cause for which they have been intended. May we urge not only the recitation of these prayers, but also that their purpose and intention be frequently brought to the attention of the faithful.

PROPER PROCEDURE IN CHURCH

Question: (a) If a person leaves the church after the Consecration of the Mass and before the Communion (or if he should enter the church) should a single or double genuflection be made? (b) What is the proper procedure during the actual

blessing with the monstrance during Benediction of the Blessed Sacrament for the lay people? Do they bow their heads, look at the Blessed Sacrament, or bless themselves?

Answer: (a) Nothing specific has come to our attention as regards this problem. Since people are urged by rubricians in many instances to follow the priests in choir, may we make the following deduction. The rubrics instruct the priest, who is about to say Mass or has just finished offering Mass, to make a single genuflection if he passes an altar where Mass is in progress even after the Consecration and before the Communion. (b) Those attending Benediction of the Blessed Sacrament are free to follow their own private devotions. One is as free to raise his eyes to gaze upon the Sacred Species as he is to sign himself or bow his head in adoration. Normally, we do sign ourselves when a blessing is imparted, so it does seem quite appropriate to do so when the celebrant of Benediction blesses us with the Sacred Host contained in the monstrance.

SACROSANCTAE AFTER THE DIVINE OFFICE

Question: Recently I read that the prayer *Sacrosanctae* recited after the divine Office had an indulgence attached to it. I had always had the impression that the prayer had no indulgence, but something more, since the rubrics of the Breviary say "defectus et culpas . . . indulsit." "Indulgere" means nothing else than "to forgive" and the indulgence does not forgive the "culpas" but the "penalty" attached to the "culpas."

Answer: Callewaert *(De breviarii romani liturgia)* tells us that this prayer has a two-fold element, "oratio glorificationis et petitio veniae." In the Breviary itself we read that to this prayer, *Sacrosanctae,* on Dec. 1, 1933, Pope Pius XI attached an indulgence of three years. Then it goes on to say the following: "Praeterea Clericis in sacris constitutis et Sacerdotibus eam devote post Officium recitantibus Summus Pontifex Leo X defectus et culpas in eo persolvendo ex humana fragilitate contractas, indulsit."

WALTER J. SCHMITZ, S.S.

THE PRINCIPAL MEAL ON A FAST DAY

Question: On a day of partial abstinence, such as an Ember Saturday, which meal is to be considered the principal meal for a person not bound to fast? Since such a person is not bound by Church law to limit the amount of food he may take in the course of the day, he could make any meal his principal meal from the standpoint of quantity. The particular problem with which I am concerned is this: the senior class of a Catholic high school (all teen-agers) has a party on Friday night in Ember week. A substantial meal, including meat, is provided, to be eaten after midnight. Are the students allowed to eat this meat, supposing that they will abstain from meat the remainder of the day (Saturday)?

Answer: The expression "principal meal" is ordinarily used only with reference to those who are obliged to fast. The Code certainly supposes that such persons eat their principal meal either at noon or in the evening (Can. 1251). Nevertheless, there is good theological authority for the opinion that the time of the principal meal does not pertain to the essence of the fast, so that to take it even in the early morning would be only a venial sin, and no sin at all if a sufficient reason were present. Thus, Davis says: "The time of the full meal on fast days is normally about midday, in accordance with custom. The time may certainly be anticipated by one hour; to anticipate it by much more would require some slight just reason." The same opinion is proposed by Damen (*Theologia moralis* [Turin, 1950], II, n. 1145). Hence, even one who is bound to fast could have his principal meal at any time in the course of the twenty-four hours of a fast day without violating the law gravely; and if he has a just reason for inverting the order of his meals in this way, he commits no sin at all. One not bound to fast could have at least as much leniency in choosing the time for his principal meal. Accordingly, the teen-agers described by the questioner could have a meal of meat after Friday has passed in Ember week, as early as they wish on Saturday morning, as long as they intend to abstain from meat the rest of the day. If any reason is required for this inversion of the normal procedure, it is surely found in the fact that a substantial repast is a desirable feature of a party.

PATENT-MEDICINE ADVERTISING

Question: Should not Catholic periodicals be more careful in the type of patent-medicine advertising they carry? Many of the products advertised in Catholic journals are worthless, even though not harmful. The appearance of such advertisements in Catholic periodicals is likely to give some readers the impression that the medicines in questions have received some approval from the Church. Some readers may use the remedies they see advertised with the feeling that they will surely cure their ailments, and this false sense of security may prevent them from going to a reliable doctor for proper treatment.

Answer: The questioner (a physician) has brought up a point which calls for serious consideration by those who publish Catholic periodicals. Doubtless there are some drug manufacturers who are happy to have a Catholic journal advertise their products, because they realize, as the questioner states, that some Catholics ascribe special value to medicines advertised in a magazine under Catholic auspices. The matter of advertising in Catholic periodicals was treated in a more general way in the January, 1953, issue of *The American Ecclesiastical Review*, pp. 53-54. Mention was made of advertisements for medicines "that promise a cure from some disease with well-nigh infallible efficacy," and it was stated that such advertisements should surely be kept out of our Catholic journals. However, even claims that do not go so far, but propose as helpful remedies drugs which competent medical men agree are of little value, should also be banned. I suggest that any editor of a Catholic periodical who is asked to carry an advertisement for a patent medicine should first consult a reliable physician as to the merits of this remedy before he allows the advertisement to be inserted.

SOME PASTORAL PROBLEMS

Question 1: I am the non-resident chaplain of a tuberculosis hospital. If a patient who has never been confirmed is in danger of death, may I confirm him?

Question 2: I am also in charge of one of the missions attached to our parish. May I confirm a dying person within the confines of this mission area?

Question 3: When I celebrate an evening Mass in the hospital, may I consecrate hosts to be distributed immediately after the Mass to patients confined to their rooms in the building in which the chapel is situated and to those in adjacent buildings of the hospital group?

Question 4: If a person has a serious ailment which is not now placing him in danger of death but calls for an operation which will put him in such danger, may he receive the Viaticum and Extreme Unction before undergoing the operation?

Answer 1: Hospital chaplains were not included among those priests to whom the Holy See granted the power to confirm a dying person when a bishop cannot be had—a faculty which was granted to pastors beginning with 1947. In fact, a private decision of the Sacred Congregation of the Sacraments explicitly stated that hospital chaplains do not enjoy this faculty (Cf. Bouscaren, *Canon Law Digest Supplement* [Milwaukee, 1949], p. 114). A special concession was made for chaplains in maternity and foundling hospitals (Cf. Abbo-Hannan, *The Sacred Canons* [St. Louis, 1952], p. 780, note), but this would not apply to the present case. Hence, only the local pastor could confirm dying patients in this hospital, when a bishop could not be obtained.

Answer 2: A similar answer must be given. Even though the assistant has complete charge of the mission area, the territory is still a part of the pastor's parish; hence, only the latter may confirm when the required conditions are present.

Answer 3: The Instruction of the Holy Office published in connection with the decree *Christus Dominus* asserted that when an evening Mass is celebrated with the authorization of the Ordinary it is permitted to distribute Holy Communion, not only at the Mass, but also immediately before and immediately after (n. 15). It would seem that this concession demands that the Blessed Sacrament be distributed "in connection with the actual celebration of the evening Mass," in the words of Fr. John Ford, S.J. *(The New Eucharistic Legislation* [New York, 1953], p. 111). However, I believe that the concession could be reasonably extended to persons who are not actually present at the Mass but very close at hand, as in the hospital described by the ques-

tioner, so that they could be given the benefit of Holy Communion brought to them immediately after the Mass.

Answer 4: A person about to undergo an operation in which he will be put in danger of death may (and should) receive Holy Communion as Viaticum previously, but he could not receive Extreme Unction unless his condition before the operation warrants it. The reason for this difference is that the Viaticum requires only that one be in danger of death, even though the cause is not yet in existence but will soon become present (for example, the case of the soldier about to go into battle). But to receive Extreme Unction validly one must actually be afflicted by some bodily condition that is likely to prove fatal. Hence, in the case described, while the Viaticum may and should be given to the sick person, the chaplain may anoint him only when he is actually in danger of death during the operation or afterwards.

FRANCIS J. CONNELL, C.SS. R.

A PRIESTLY HOUR OF ADORATION

A full hour we breathe that zeal for souls which actuated our Master in all the works of love for man, which now holds Him captive in the seclusion, obscurity and poverty of the Tabernacle; which keeps Him in His hidden life and makes Him humble, obedient and patient almost to contradiction with His very being. We hear Him say again: "I am come to send fire on the earth, and what will I but that it be kindled?" And we declare ourselves ready to go obediently and humbly and patiently to bring the souls of men to the knowledge and appreciation of His loving designs: we rise and resume the path of our daily duties keeping more clearly in sight the injunction: "Si officium vis exercere presbyteri aliorum salutem fac lucrum animae tuae."

—Bishop Hurth, C.S.C., of Dacca, in the article "The Fruits of the Hour of Adoration," *AER,* XI, 5 (Nov., 1894), 359 f.

Analecta

SANCTISSIMI DOMINI NOSTRI PII DIVINA PROVIDENTIA PAPAE XII LITTERAE ENCYCLICAE

AD VENERABILES FRATRES
PATRIARCHAS PRIMATES
ARCHIEPISCOPOS EPISCOPOS
ALIOSQUE LOCORUM ORDINARIOS
PACEM ET COMMUNIONEM
CUM APOSTOLICA SEDE HABENTES

Annus Marianus ubique gentium celebrandus indicitur primo exeunte saeculo a definito dogmate Immaculatae Conceptionis B.M.V.

VENERABILIBUS FRATRIBUS
PATRIARCHIS PRIMATIBUS
ARCHIEPISCOPIS EPISCOPIS
ALIISQUE LOCORUM ORDINARIIS
PACEM ET COMMUNIONEM
CUM APOSTOLICA SEDE HABENTIBUS

PIUS PP. XII

VENERABILES FRATRES
SALUTEM
ET APOSTOLICAM BENEDICTIONEM

Fulgens corona gloriae, qua Deiparae Virginis purissima frons a Deo redimita fuit, magis videtur Nobis splendescere, dum diem mente repetimus, quo centum ante annos Decessor Noster fel. rec. Pius IX, amplissimis Purpuratorum Patrum Sacrorumque Antistitum ordinibus stipatus, apostolica auctoritate falli nescia declara-

vit, pronuntiavit, sollemniterque sanxit "doctrinam, quae tenet Beatissimam Virginem Mariam in primo instanti suae conceptionis fuisse singulari omnipotentis Dei gratia et privilegio, intuitu meritorum Christi Iesu Salvatoris humani generis, ab omni originalis culpae labe praeservatam immunem, esse a Deo revelatam, atque idcirco ab omnibus fidelibus firmiter constanterque credendam." (Bulla Dogm. *Ineffabilis Deus,* d. VI idus Decemb. a. MDCCCLIV.)

Oraculum Pontificis universa catholicorum communitas, quae illud iam diu vehementerque praestolabatur, laetabunda excepit; atque excitata efferbuit erga Deiparam Virginem christifidelium pietas, ex qua quidem, ut oportet, christianorum mores reflorescunt quam maxime; itemque novo quodam ardore viguere studia, quibus fuere almae Dei Genetricis dignitas et sanctitudo in splendidiore sua luce positae.

Ac videtur ipsa Beatissima Virgo Maria eam voluisse prodigiali modo quasi confirmare sententiam, quam Divini Filii sui Vicarius in terris, universa plaudente Ecclesia, iam ediderat. Siquidem quattuor nondum erant elapsi anni, cum innocenti ac simplici puellae apud Galliae oppidum, ad Pyrenaeorum montium radices, Deipara Virgo, iuvenili et benigno adspectu, candida veste candidoque pallio contecta, ac caeruleo defluente cingulo succincta, in Massabiellensi specu se conspiciendam dedit; atque eidem, illius nomen enixe percontanti, cuius adspectu dignata fuerat, elatis in caelum oculis suaviterque arridens respondit: "Immaculata Conceptio ego sum."

Id, ut aequum erat, christifideles recte intellexere, qui paene innumeri undique gentium pio peregrinantium more ad Lapurdense specus confluentes, suam excitarunt fidem, incenderunt pietatem, ac christianis praeceptis suam conformare vitam enisi sunt; itemque inibi non raro eiusmodi impetrarunt rerum miracula, quae admirationem omnibus commoverent, ac catholicam religionem unam esse a Deo datam probatamque confirmarent.

Id peculiari modo, ut rei consentaneum erat, Romani intellexerunt Pontifices, qui quidem mirabile templum illud, quod post breve annorum spatium, cleri populique pietas erexerat, caelestibus ditarunt muneribus suaeque benevolentiae beneficiis.

I

In ipsis vero Apostolicis Litteris, quibus idem Decessor Noster hoc christianae doctrinae caput christifidelibus omnibus firmiter

fideliterque retinendum decrevit, nihil aliud fecit, nisi Sanctorum Patrum totiusque Ecclesiae vocem, inde a prisca aetate subsequentium saeculorum cursum quasi supervolantem, diligenter excepit suaque auctoritate consecravit.

Primo autem huius doctrinae fundamentum in ipsis Sacris Litteris cernitur, in quibus rerum omnium Creator Deus, post miserum Adae casum, tentatorem corruptoremque serpentem hisce verbis alloquitur, quae non pauci ex Sanctis Patribus Ecclesiaeque Doctoribus atque plurimi probati interpretes ad Deiparam Virginem referunt: "Inimicitiam ponam inter te et mulierem, et semen tuum et semen illius . . ." (*Gen.* 3, 15). Atqui, si aliquando Beata Virgo Maria, utpote hereditaria peccati labe in suo conceptu inquinata, divinae gratiae evasisset expers, eo saltem, etsi brevissimo, temporis vestigio, inter ipsam et serpentem non ea sempiterna, de qua inde a primaeva "traditione" usque ad definitionem sollemnem Conceptionis Immaculatae Virginis fit mentio, inimicitia intercessisset, sed potius quaedam subiectio.

Ac praeterea cum eadem Sanctissima Virgo "gratia plena" (*Luc.* 1, 28) seu κεχαριτωμένη, et "benedicta inter mulieres" (ibid. 42) salutetur, ex istis verbis, prout "traditio" catholica semper intellexit, manifesto innuitur "hac singulari sollemnique salutatione numquam alias audita, ostendi Deiparam fuisse omnium divinarum gratiarum sedem, omnibusque Divini Spiritus charismatibus exornatam, immo eorundem charismatum infinitum prope thesaurum abyssumque inexhaustam, adeo ut numquam maledicto obnoxia" (Bulla *Ineffabilis Deus*) fuerit.

Hanc doctrinam, primaevae Ecclesiae aetate, nemine repugnante, Sancti Patres clare satis tradiderunt, qui quidem Beatam Virginem fuisse asseverarunt *lilium inter spinas, terram omnino intactam, immaculatam, semper benedictam, ab omni peccati contagione liberam, lignum immarcescibile, fontem semper illimem, unam et solam non mortis sed vitae filiam, non irae sed gratiae germen, illibatam et undequaque illibatam, sanctam et ab omni peccati sorde alienissimam, venustate venustiorem, sanctiorem sanctitate, solam sanctam, quae, solo Deo excepto, exstitit cunctis superior, et ipsis Cherubim et Seraphim, et omni exercitu Angelorum natura pulcrior, formosior et sanctior* (Bulla *Ineffabilis Deus,* passim).

Quibus diligenter, ut oportet, perpensis Beatae Virginis Mariae praeconiis, quisnam dubitare audeat eam, quae purior Angelis et

quae omni tempore pura (cfr. ibidem) exstitit, quovis, etsi minimo horae momento, fuisse omne genus peccati labis expertem? Iure igitur meritoque S. Ephraemus Divinum eius Filium hisce verbis alloquitur: "Revera quidem tu et mater tua soli estis qui ex omni parte omnino pulchri estis. Non enim in te, Domine, nec ulla in Matre tua macula" (*Carmina Nisibena,* ed. Bickell, 123). Quibus ex verbis luculenter patet de una tantummodo inter omnes Sanctos viros Sanctasque mulieres praedicari posse, cum de cuiusvis peccati labe agatur, nullam prorsus haberi posse quaestionem; itemque hoc singularissimum privilegium, nulli umquam concessum, idcirco eam obtinuisse a Deo, quod ad Dei Matris dignitatem fuisset evecta. Hoc enim excelsum munus, quod in Ephesina Synodo adversus Nestorii haeresim sollemniter declaratum ac sancitum fuit (cfr. Pius XI, Enc. *Lux veritatis; A. A. S.* vol. XXIII, p. 493 sq.), et quo nullum aliud posse videtur esse maius, plenissimam postulat divinam gratiam animumque a quavis labe immunem, quandoquidem summam requirit post Christum dignitatem sanctitatemque. Quin immo ex hoc ipso sublimi Deiparae munere, veluti ex arcano fonte limpidissimo, omnia profluere videntur privilegia et gratiae, quae eius animum eiusque vitam praecellenti modo praecellentique ratione exornarunt. Ut recte enim declarat Aquinas: "Beata Virgo ex hoc quod est Mater Dei, habet quandam dignitatem infinitam ex bono infinito, quod est Deus" (cfr. *Summa Th.* I, q. 25, a. 6, ad 4^{um}). Ac clarus scriptor id hisce verbis enucleat atque explicat: "Beata Virgo . . . Mater Dei est; ergo purissima est et sanctissima, adeo ut sub Deo maior puritas intellegi nequeat" (Corn. a Lapide, *in Matth.* 1, 16).

Ac ceteroquin, si rem intento reputamus animo, ac praesertim si incensissimum suavissimumque consideramus amorem, quo Deus Matrem Filii sui Unigeniti procul dubio prosecutus est ac prosequitur, qua ratione vel solummodo arbitrari possumus eam fuisse, etsi brevissimo temporis spatio, peccato obnoxiam divinaque gratia privatam? Poterat certe Deus, Redemptoris meritorum intuitu, hoc praeclarissimo privilegio eam donare; id igitur factum non esse ne opinari quidem possumus. Decebat siquidem Redemptoris Matrem talem esse, ut exstaret, quantum fieri posset, ipso digna; atqui digna non fuisset, si hereditaria labe infecta, etsi primo tantum conceptionis suae momento, teterrimae fuisset Satanae dominationi subiecta.

Neque asseverari potest hac de causa minui Redemptionem Christi, quasi iam non ad universam pertineat Adami subolem; atque adeo aliquid de ipsius Divini Redemptoris munere ac dignitate detrahi. Etenim si rem funditus diligenterque perspicimus, facile cernimus Christum Dominum perfectissimo quodam modo divinam Matrem suam revera redemisse, cum, ipsius meritorum intuitu, eadem a Deo praeservata esset a quavis hereditaria peccati labe immunis. Quamobrem infinita Iesu Christi dignitas eiusque universalis Redemptionis munus hoc doctrinae capite non extenuatur vel remittitur, sed augetur quam maxime.

Immerito igitur acatholici et novatores non pauci hac etiam de causa nostram reprehendunt atque improbant erga Deiparam Virginem pietatem, quasi nos aliquid ex cultu uni Deo ac Iesu Christo debito subducamus; cum contra, quidquid honoris venerationisque caelesti Matri nostrae tribuimus, id procul dubio in Divini eius Filii decus redundet, non modo quod ex ipso omnes gratiae omniaque dona, vel excelsa, ut e primo fonte oriuntur, sed etiam quod "gloria filiorum patres eorum" (*Prov.* 17, 6).

Quapropter, inde ab antiquissima Ecclesiae aetate, hoc doctrinae caput cotidie magis inclaruit, ac cotidie latius viguit cum apud sacros Pastores, tum in mente animoque christianae plebis. Id testantur, ut diximus, Sanctorum Patrum scripta; id testantur celebrata Concilia, ac Romanorum Pontificum acta; id testantur denique antiquissimae liturgiae, quarum in sacris libris, vel antiquissimis, hoc festum recensetur utpote ex maiorum more traditum.

Ac praeterea etiam inter omnes Orientalium christianorum communitates, quae iamdiu a Catholica Ecclesiae unitate recessere, non defuere nec desunt qui, etsi praeiudicatis adversisque opinionibus animati, hanc doctrinam amplexi sunt, haec Immaculatae Virginis sollemnia quotannis celebrant; atqui hoc procul dubio non eveniret, si id iam antiquitus, antequam videlicet eaedem ab uno ovili abstraherentur, non recepissent.

Libet igitur Nobis, dum plenum volvitur saeculum, ex quo Pontifex Maximus imm. mem. Pius IX hoc singulare Deiparae Virginis privilegium sollemniter sanxit, hisce eiusdem Pontificis sententiis causam universam quasi in unum referre ac concludere, hanc videlicet doctrinam asseverando "iudicio Patrum Divinis Litteris consignatam, tot gravissimis eorundem testimoniis traditam, tot illustribus venerandae antiquitatis monumentis expressam

ac celebratam, ac maximo gravissimoque Ecclesiae iudicio propositam et confirmatam" (Bulla *Ineffabilis Deus*) esse, ita quidem ut Sacris Pastoribus ac christifidelibus omnibus nihil sit "dulcius, nihil carius, quam ferventissimo affectu Deiparam Virginem absque labe originali conceptam ubique colere, venerari, invocare et praedicare" (ibidem).

Ac videtur nobis pretiosissima huiusmodi gemma, qua centum abhinc annos sacrum Beatae Mariae Virginis diadema distinctum fuit, splendidiore hodie luce refulgere, cum divino Providentiae Dei consilio auspicato Nobis contigerit ut, ad exitum vergente Iubilaeo Maximo, anno MDCCCCL—gratissima Nostrum subit memoria animum—almam Dei Genetricem definiremus animo fuisse et corpore in Caelum assumptam; atque ita christiani populi votis satisfaceremus, quae quidem iam tum peculiari modo nuncupata fuere, cum intaminatus Virginis conceptus sollemniter sancitus fuit. Tunc enim, ut Nosmetipsi in Apostolicis datis Litteris *Munificentissimus Deus* scripsimus, "christifidelium animi incensiore quadam spe permoti fuere, futurum ut a Supremo Ecclesiae Magisterio dogma quoque corporeae Assumptionis Mariae Virginis in Caelum quamprimum definiretur" (*A. A. S.* vol. XXXV, p. 744).

Altiore igitur efficacioreque ratione exinde christifideles omnes ad ipsum Immaculatae Virginis Conceptionis mysterium mentem animumque suum convertere posse videntur. Ob arctissimam enim necessitudinem, qua inter se haec duo dogmata conectuntur, sollemniter promulgata in suaque luce posita Mariae Virginis in Caelum Assumptione—quae quidem est prioris marialis privilegii veluti corona ac complementum—eo ipso effectum est, ut plenius luculentiusque emerserit mirabilis illius divini consilii sapientissimus concentus, quo Deus Beatissimam Virginem Mariam cuiusvis originalis labis esse voluit expertem.

Quamobrem ob duo huiusmodi praeclarissima, quibus Deipara Virgo donata fuit, privilegia, ut terrestris eius peregrinationis ortus ita et occasus fulgentissima emicuere luce; omnimodae eius animi innocentiae ab omni labe immuni, mirabili quadam congruentique ratione respondit amplissima virginei corporis "glorificatio"; atque eadem, quemadmodum fuit cum Unigenito Filio suo adversus nequissimum inferorum anguem in certamine coniuncta, cum Ipso pariter gloriosissimum de peccato eiusque tristissimus consectariis participavit triumphum.

II

Verumtamen haec saecularis celebratio non modo catholicam fidem impensamque erga Deiparam Virginem pietatem omnium in animis refoveat oportet, sed christianorum etiam mores ad eiusdem Virginis imaginem debet conformare quam maxime. Quemadmodum matres omnes suavissime afficiuntur, cum suorum filiorum vultum cernunt propriam ipsarum faciem peculiari quadam similitudine in se referre, ita dulcissima Mater nostra Maria nihil optatius habet, nihil iucundius, quam cum eos videt, quos sub Cruce Nati in eius vicem suscepit filios, sui animi lineamenta ornamentaque cogitando, loquendo, agendoque exprimere.

Verum enim vero quae pietas non inane sit verbum, non fucata religionis species, non infirmus ac caducus unius momenti affectus, sed sincera, sed vera, sed efficax sit, ea procul dubio nos omnes debet, pro nostra cuiusque rerum condicione, ad virtutem assequendam advocare. Imprimisque necesse est ut nos omnes excitet ad innocentiam integritatemque morum, quae a quavis refugiat atque abhorreat vel levissima peccati macula, cum mysterium illius Sanctissimae Virginis commemoremus, cuius ipse conceptus intaminatus fuit et quavis originali labe immunis.

Ac videtur Nobis Beatissima Virgo Maria, quae per totius suae vitae cursum—cum in gaudiis, quibus suavissime affecta fuit, tum in rerum angustiis atrocibusque doloribus, quibus martyrum Regina exstitit— numquam a Divini Filii sui praeceptis exemplisque vel minimum discessit, videtur Nobis, inquimus, ea verba nobis singulis universis repetere, quibus Canae nuptias celebrans, convivii administris Iesum Christum quasi digito indicans, eos allocuta est: "Quodcumque dixerit vobis, facite" (*Io.* 2, 5). Hanc eandem adhortationem, ampliore utique intellectu adhibendam, nobis omnibus hodie iterare videtur, cum omnino pateat malorum omnium radicem, quibus tam aspere vehementerque afflictantur homines, anguntur populi ac gentes, ex eo praesertim oriri, quod non pauci eum "dereliquerunt fontem aquae vivae, et foderunt sibi cisternas, cisternas dissipatas, quae continere non valent aquas" (*Ier.* 2, 13); eum dereliquerunt, qui unus est "via et veritas et vita" (*Io.* 14, 6). Si igitur erratum est, in rectam redeundum est viam; si obductae fuere mentibus errorum tenebrae, quam primum discutiendae sunt luce veritatis; si mors, quae vera mors est, occupavit animos, sitienter actuoseque apprehendenda est vita;

eam dicimus caelestem vitam, quae nescit occasum, cum a Iesu Christo proficiscatur, quem quidem si fidenter fideliterque hoc in mortali exsilio sequemur, sempiterna procul dubio fruemur una cum eo in aeternis sedibus beatitate. Haec nos docet, ad haec nos adhortatur Beata Virgo Maria, dulcissima Mater nostra, quae nos profecto plus quam terrenae omnes genetrices veraci caritate diligit.

Adhortationibus autem hisce atque invitamentis, quibus monentur omnes ut redeant ad Christum, eiusque praeceptis se diligenter efficienterque conforment, valde indigent hodie homines, ut probe nostis, Venerabiles Fratres, cum christianam fidem ipsorum ex animis non pauci radicitus evellere conentur vel callidis tectisque insidiis, vel etiam tam aperta ac pervicaci illorum errorum elatione praedicationeque, quos iidem petulanter iactant, quasi habendi sint progredientis fulgentisque huius saeculi gloria. At reiecta religione sanctissima, submotoque numine recta et prava sancientis Dei, iam fere nihil valere leges, fere nihil publicam valere auctoritatem nemo est qui non videat; ac praeterea fallacibus hisce doctrinis sublata spe exspectationeque bonorum immortalium, consentaneum est homines suapte natura immodice avideque terrena appetere, aliena vehementer percupere, atque interdum etiam per vim ad se rapere, quotiens occasio vel aliqua facultas detur. Hinc inter cives oriri odia, invidias, discordias simultatesque; hinc privatim ac publice perturbari vitam; hinc ipsa Civitatum fundamenta pedetemptim subrui, quae haud facile queant legum publicorumque moderatorum adhibita auctoritate contineri ac roborari; hinc denique deformati passim pravis spectaculis, libris, diariis atque adeo sceleribus mores!

Haud infitiamur quidem multum eos hac in causa posse, qui publicae rei gubernacula tractant; verumtamen tantorum malorum altiore ex fonte procul dubio petenda sanatio est; vis nimirum humana maior in auxilium est advocanda, quae mentes ipsas caelesti luce collustret, et quae ipsos attingat animos, eosque renovet divina gratia, atque efficiat ea aspirante meliores.

Tum solummodo fore sperare licet ut christiani ubique reflorescant mores; ut quae vera principia sunt, quibus Civitates innitantur, quam maxime solidentur; ut civium inter classes mutua, aequa, sinceraque rerum aestimatio, una cum iustitia et caritate coniuncta, intercedat; ut odia tandem contiscescant, quorum semina novas miserias pariunt, ac non raro ad humani etiam sanguinis effu-

sionem exacerbatos compellunt animos; ut denique, mitigatis sedatisque inferiorum superiorumque ordinum, quae agitantur, contentionibus, sancta utriusque partis iura aequa lance componantur, ac mutua consensione debitaque verecundia, communi cum utilitate consistere ac conformari queant.

Haec omnia procul dubio christiana tantum praecepta, ad quae alacriter actuoseque sequenda Deipara Virgo Maria nos omnes excitat, penitus firmiterque efficere possunt, si modo ad effectum reapse deducantur. Quod quidem, ut oportet, considerantes, vos singulos universos, Venerabiles Fratres, per Encyclicas has Litteras invitamus ut, pro vestro, quo fungimini, munere, clerum populumque vobis creditum adhortemini ad Marianum Annum celebrandum, quem a proximo Decembri mense ad eundem adventuri anni mensem ubique terrarum agendum indicimus, saeculo nempe exeunte primo, ex quo Deipara Virgo Maria plaudenti christiano populo nova gemma refulsit, cum, ut diximus, Decessor Noster imm. rec. Pius IX eam fuisse sollemniter decrevit ac sanxit omnis prorsus labis originalis expertem. Ac futurum omnino confidimus ut Marialis haec celebratio eos edere queat optatissimos salutaresque fructus, quos vehementer praestolamur omnes.

Ad rem autem facilius ac felicius efficiendam, cupimus ut in singulis Dioecesibus hac de causa habeantur opportunae conciones opportunaeque acroases, quibus hoc christianae doctrinae caput luculentius mentibus patefiat; ita quidem ut populi fides augeatur, eius erga Deiparam Virginem pietas exardescat cotidie magis; atque inde sumant omnes, ut caelestis Matris nostrae vestigiis alacres volentesque insistant.

Ac quandoquidem omnibus in urbibus, in oppidis, in viculis, ubicumque christiana religio viget, vel sacellum aliquod, vel saltem ara habetur, in quibus sacra Beatae Virginis Mariae imago christiano populo veneranda renidet, Nos optamus, Venerabiles Fratres, ut eo contendant quam frequentissimi christifideles; ac non tantum privatas, sed publicas etiam una voce unaque mente ad suavissimam Matrem nostram admoveant supplicationes.

Ubi vero—quod in omnibus fere Dioecesibus contingit—sacrum exstat templum, in quo Deipara Virgo impensiore pietate colitur, illuc statis per annum diebus, concurrant piae peregrinantium multitudines, ac propalam in solis luce edant pulcherrimas communis fidei communisque erga Virginem Sanctissimam amoris significa-

tiones. Id quidem peculiari modo eventurum esse non dubitamus ad Lapurdense specus, ubi Beata Virgo Maria, sine ulla peccati labe concepta, tam incensa pietate colitur.

Omnium autem in exemplum praecedat haec alma Urbs, quae inde ab antiquissima christiani nominis aetate caelestem Matrem ac Patronam suam peculiari religione coluit. Non paucae—ut omnes norunt—heic habentur sacrae aedes, in quibus eadem Romanorum pietati proponitur; at maxima procul dubio est Liberiana Basilica, in qua Decessoris Nostri piae rec. Sixti III musivum opus adhuc refulget, divinae maternitatis Mariae Virginis insigne monumentum; et in qua "Salus populi Romani" benigne arridet. Illuc igitur praesertim concurrant cives supplicaturi; atque ante sacratissimam illam imaginem cuncti pia vota fundant, id potissimum implorantes, ut quae Urbs catholici orbis caput est, eadem sit quoque omnibus fidei, pietatis, sanctitatisque magistra. "Nam—vos Romae filios, Decessoris Nostri s. m. Leonis Magni verbis alloquimur—licet omnem Ecclesiam, quae in toto est orbe terrarum, cunctis oporteat florere virtutibus, vos tamen praecipue inter ceteros populos decet meritis pietatis excellere, quos in ipsa apostolicae petrae arce fundatos, et Dominus Noster Iesus Christus cum omnibus redemit, et Beatus Apostolus Petrus prae omnibus erudivit" (*Serm.* III, 14; Migne *P. L.* LIV, 147-148).

Multa quidem sunt, quae a Beatae Virginis tutela, ab eiusque patrocinio ac deprecatrice potentia petant oportet omnes in praesentibus rerum adiunctis. Petant imprimis ut sui cuiusque mores, ut diximus, christianis praeceptis, divina opitulante gratia, cotidie magis conformentur, cum fides sine operibus mortua sit (cfr. *Iac.* 2, 20 et 26) et cum nemo quidquam possit—ut oportet—in commune bonum efficere, nisi prius ipsemet ceterorum in exemplum virtutibus refulgeat.

Petant etiam atque etiam supplicantes, ut generosa ac praefidens iuventus pura integraque succrescat, neu aetatis suae nitentem florem patiatur corrupti huius saeculi afflatu infici vitiisque consenescere; ut effrena sua studia irrumpentesque ardores aequo regantur moderamine, et a quibusvis insidiis abhorrendo, non ad detrimentosa et prava convertantur, sed ad quaecumque sunt pulchra, quaecumque sunt sancta, amabilia, excelsa se erigant.

Petant unanimi comprecantes, ut virilis ac provecta aetas christiana probitate fortitudineque omnibus praestet; ut domesticus

convictus inviolata fide eniteat, recte sancteque educata prole florescat, ac concordia mutuoque auxilio vigeat.

Petant denique ut senes bene actae vitae fructibus ita laetentur, ut, adventante aliquando mortalis cursus exitu, nihil habeant quod timeant, nullis conscientiae stimulis angoribusque pungantur, nulla verecundentur causa, sed potius diuturni sui laboris praemium se proxime accepturos esse firmiter confidant.

Petant praeterea, Divinae Matri supplicantes, famelicis panem; oppressis iustitiam; extorribus atque exsulibus patriam; domo carentibus hospitale tectum; iis, qui iniuste vel in carcerem, vel in publicae custodiae loca coniecti fuere, debitam libertatem; iis, qui adhuc captivi post tot revolutos annos a postremo peracto bello, occulte suspirant gemitusque edunt, optatissimum reditum ad patrias sedes; iis, qui caeci vel corpore, vel animo sunt, fulgentis lucis laetitiam; atque iis omnibus, qui odio, invidia, discordia invicem dissociantur, fraternam comprecando caritatem concilient et eam animorum concordiam operosamque serenitatem, quae veritate, iustitia, mutuaque necessitudine innitatur.

Peculiarique modo exoptamus, Venerabiles Fratres, ut precibus quae per proximam Marialis Anni celebrationem ad Deum incensae adhibebuntur, suppliciter contendatur, ut—auspice Divini Redemptoris Genetrice ac dulcissima Matre nostra—tandem aliquando Catholica Ecclesia ubique gentium sibi debita libertate frui queat, quam eadem, ut luculentissime historia docet, semper in populorum bonum, numquam in eorum detrimentum; semper ad civium, nationum, gentium conciliandam concordiam, numquam vero ad disiungendos animos contulit.

Norunt omnes quibus in rerum angustiis Ecclesia Dei alicubi versetur; quibus mendaciis, obtrectationibus ac direptionibus vexetur; norunt omnes in nonnullis regionibus sacros esse Pastores vel misere dispersos, vel in vincula nulla iusta causa coniectos, vel ita praepeditos, ut libere—quod oportet—suo ipsorum munere fungi nequeant; norunt denique omnes non propriis inibi litterarum ludis ac scholis uti posse, non publice editis ephemeridibus ac commentariis christianam posse doctrinam docere, defendere, propagare, ad eandemque recte educatam conformare iuventutem. Quas igitur adhortationes hac de re non semel, occasione data, habuimus, eas etiam atque etiam per Encyclicas has Litteras ex animo iteramus; fore omnino confisi ut per indictum Marialem

Annum undique terrarum ad Deiparam Virginem potentissimam suavemque Matrem nostram supplices admoveantur preces, quibus a praesenti ac valido eius patrocinio id potissimum impetretur, ut sacra ea iura, quae ad Ecclesiam spectant, et quae civilis ipse humanitatis libertatisque cultus postulat, ab omnibus palam ac revera agnoscantur, summa procul dubio cum omnium utilitate communisque concordiae incremento.

Haec vox Nostra, flagranti permota caritate, ad eos imprimis cupimus advolet, qui ad silentium coacti, atque omne genus insidiis laqueisque impliciti, suam maerenti animo cernunt christianorum communitatem afflictam, perturbatam, omnisque expertem humani auxilii. Hi quoque dilectissimi Fratres ac filii Nostri, una Nobiscum et cum ceteris christifidelibus coniunctissimi, apud misericordiarum Patrem et Deum totius consolationis (cfr. *2 Cor.*, 1, 3) potentissimum interponant patrocinium Deiparae Virginis Matris nostrae, atque ab ea caeleste petant adiumentum, superna implorent solacia. Ac strenuo invictoque animo in avita fide perseverantes, hanc Melliflui Doctoris sententiam, hoc in gravi discrimine, quasi christianae fortitudinis insigne sibi sumant: "Stabimus et pugnabimus usque ad mortem, si ita oportuerit, pro [Ecclesia] matre nostra, armis quibus licet; non scutis et gladiis, sed precibus et fletibus ad Deum" (S. Bern. *Epist.* 221, 3; Migne *P. L.* CLXXXII, 36, 387).

Ac praeterea eos etiam, qui ob vetus schisma a Nobis seiuncti sunt, et quos ceteroquin paterno adamamus animo, ad has effundendas concordes preces supplicationesque advocamus, quandoquidem probe novimus eosdem almam Iesu Christi Genetricem venerari quam maxime, eiusque intaminatum celebrare conceptum. Cernat eadem Beata Virgo Maria eos universos, qui se christianos esse gloriantur, caritatis saltem vinculis coniunctos, suppliciter oculos, animos, precesque ad ipsam convertere, lucem illam impetrantes, quae mentes superno lumine collustret, atque illam efflagitantes unitatem, qua tandem aliquando fiat unum ovile et unus Pastor (cfr. *Io.* 10, 16).

Concordibus autem hisce supplicationibus pia paenitentiae opera coniungantur; facit enim precationis studium "ut animus sustentetur, instruatur ad fortia, ad divina conscendat; facit paenitentia ut nobismetipsis imperemus, corpori maxime, gravissimo, ex veteri noxa, rationis legisque evangelicae inimico. Quae virtutes, per-

spicuum est, aptissime inter se cohaerent, inter se adiuvant, eodemque una conspirant, ut hominem caelo natum, a rebus caducis abstrahant, evehantque propemodum ad caelestem cum Deo consuetudinem" (Leo XIII Enc. *Octobri mense,* d. 22 Sept. a. 1891; *Acta Leonis XIII,* XI, p. 312).

Quoniam vero solida, sincera ac tranquilla pax nondum animis, nondum populis affulsit, ad eam plene feliciterque adipiscendam ac stabiliendam contendant omnes pie supplicantes, ita quidem ut, quemadmodum Beatissima Virgo Principem pacis (cfr. *Isai.,* 9, 6) edidit, eadem suo patrocinio suaque tutela amico foedere coniungat homines; qui quidem tum solummodo possunt serena ea prosperitate perfrui, quam per mortalis huius vitae cursum nobis assequi datur, cum nempe non mutuis simultatibus disiungantur, non discordiis misere dilacerentur, non minacibus ac formidolosis consiliis in adversas compellantur partes, sed, coniunctis fraterno animo dextris, sibi invicem illius pacis dent osculum, "quae sit tranquilla libertas" (Cic. *Philip. II,* 44), et quae, iustitia duce, caritate altrice, ex diversis civium ordinibus, nationibus ac gentibus unam efficiat, ut oportet, concordemque familiam.

Haec flagrantissima vota Nostra, quibus, ut fore omnino confidimus, non modo Nostrorum filiorum vota respondebunt libenter, sed eorum etiam omnium, quibus christianae humanitatis studium civilisque cultus incrementum cordi sint, velit Divinus Redemptor, auspice ac deprecatrice benignissima Matre sua, quam latissime felicissimeque ad effectum deducere.

Caelestium interea munerum conciliatrix esto, ac paternae voluntatis Nostrae testis Apostolica Benedictio, quam vobis singulis universis, Venerabiles Fratres, itemque clero populoque vestro peramanter in Domino impertimus.

Datum Romae, apud S. Petrum, die VIII mensis Septembris, in Festo Nativitatis Beatae Virginis Mariae, anno MDCCCCLIII, Pontificatus Nostri quinto decimo.

PIUS PP. XII

ENCYCLICAL LETTER
OF
HIS HOLINESS
PIUS XII
BY DIVINE PROVIDENCE
POPE

To Our Venerable Brethren, the Patriarchs, Primates, Archbishops, Bishops and other local ordinaries in peace and communion with the Apostolic See.

A Marian Year is proclaimed, to be celebrated throughout the world on the occasion of the first centenary of the definition of the dogma of the Immaculate Conception of the Blessed Virgin Mary.

Venerable brethren: Greetings and apostolic benediction.

The radiant crown of glory, with which the most pure brow of the Virgin Mother was encircled by God, seems to Us to shine more brilliantly, as We recall to mind the day, on which, one hundred years ago, Our Predecessor of happy memory Pius IX, surrounded by a vast retinue of Cardinals and Bishops, with infallible apostolic authority defined, pronounced and solemnly sanctioned "that the doctrine, which holds that the Most Blessed Virgin Mary at the first moment of her conception was, by singular grace and privilege of the Omnipotent God, in virtue of the merits of Jesus Christ, Saviour of the Human race, preserved from all stain of original sin, is revealed by God, and therefore to be firmly and resolutely believed by all the faithful" (Dogmatic Bull *Ineffabilis Deus,* of Dec. 8, 1854).

The entire Catholic world received with joy the pronouncement of the Pontiff, so long and anxiously awaited. Devotion of the faithful to the Virgin Mother of God was stirred up and increased and this naturally led to a great improvement in Christian morality. Furthermore, studies were undertaken with new enthusiasm, which gave due prominence to the dignity and sanctity of the Mother of God.

Moreover, it seems that the Blessed Virgin Mary herself wished to confirm by some special sign the definition, which the Vicar of her Divine Son on earth had pronounced amidst the applause of the whole Church. For indeed four years had not yet elapsed when, in a French town at the foot of the Pyrenees, the Virgin Mother, youthful and benign in appearance, clothed in a shining white garment, covered with a white mantle and girded with a pendant blue cord, showed herself to a simple and innocent girl at the grotto of Massabielle. And to this same girl, earnestly inquiring the name of her with whose vision she was favored, with eyes raised to heaven and sweetly smiling, she replied: "I am the Immaculate Conception."

This was properly interpreted by the faithful, who from all nations and almost countless in number, flocked in pious pilgrimage to the grotto of Lourdes. There they stirred up their Faith, enkindled their devotion and strove to conform their lives to the Christian precept. There also miraculous favors were granted them, which excited the admiration of all, and confirmed that the Catholic religion is the only one given approval by God.

In a special manner was its significance grasped by the Roman Pontiffs, and when, in the space of a few years, the devotion of clergy and people had raised there a wonderful church, they enriched it with spiritual favors and generous gifts.

I

When Our Predecessor decreed in the Apostolic Letter that this tenet of Christian doctrine was to be firmly and faithfully believed by all the faithful, he was merely carefully conserving and sanctioning with his authority the teaching of the Fathers and of the whole Church from its earliest days down through the centuries.

In the first place, the foundation of this doctrine is to be found in Sacred Scripture, where we are taught that God, Creator of all things, after the sad fall of Adam, addressed the serpent, the tempter and corrupter, in these words, which not a few Fathers, Doctors of the Church and many approved interpreters applied to the Virgin Mother of God: "I will put enmities between thee and the woman, and thy seed and her seed" (*Gen.* 3:15). Now, if at any time the Blessed Mary were destitute of Divine grace even for the briefest moment, because of contamination in her conception by

the hereditary stain of sin, there would not have come between her and the serpent that perpetual enmity spoken of from earliest tradition down to the time of the solemn definition of the Immaculate Conception, but rather a certain subjection.

Moreover, since the same holy Virgin is saluted "full of grace" and "blessed among women" (*Luke* 1:28, 42), by these words, as Catholic tradition has always understood, it is plainly indicated that "by this singular and solemn salutation, otherwise unheard of, it is shown that the Mother of God was the abode of all Divine graces, adorned with all the charisms of the Holy Spirit, yea, the treasury well nigh infinite and abyss inexhaustible of these charisms, so that she was never subjected to the one accursed" (Bull *Ineffabilis Deus*).

This doctrine, unanimously received in the early Church, has been handed down with sufficient clarity by the Fathers, who claimed for the Blessed Virgin such titles as *"Lily Among Thorns; Land Wholly Intact; Immaculate; Always Blessed; Free From All Contagion of Sin; Unfading Tree; Fountain Ever Clear; The One and Only Daughter Not of Death But of Life; Offspring Not of Wrath But of Grace; Unimpaired and ever Unimpaired; Holy and Stranger to All Stain of Sin; More Comely Than Comeliness Itself; More Holy Than Sanctity; Alone Holy, Who, Excepting God, Is Higher Than All; By Nature More Beautiful, More Graceful and More Holy Than the Cherubim and Seraphim Themselves and the Whole Host of Angels"* (Bull *Ineffabilis Deus, passim*).

If these praises of the Blessed Virgin Mary be given the careful consideration they deserve, who will dare to doubt that she, who was purer than the angels and at all times pure, was at any moment, even for the briefest instant, not free from every stain of sin? Deservedly, therefore, St. Ephrem addresses her Divine Son in these words: "Really and truly Thou and Thy Mother are alone entirely beautiful. Neither in Thee nor in Thy Mother is there any stain" (*Carmina Nisibena,* Ed. Bickell, 123). From these words, it is clearly apparent that there is only one among all holy men and women about whom it can be said that the question of sin does not even arise, and also that she obtained this singular privilege, never granted to anyone else, because she was raised to the dignity of Mother of God. This high office, which the Council of Ephesus solemnly declared and sanctioned against the heresy of

Nestorius (cf. Pius XI, Encyclical *Lux veritatis; AAS,* XXIII, 493 ff.) and greater than which does not seem possible, demands the fullness of Divine grace and a soul immune from stain, since it requires the greatest dignity and sanctity after Christ. Indeed, from this sublime office of Mother of God seem to flow, as it were from a most limpid hidden fountain, all the privileges and graces with which her soul and life were adorned in such extraordinary manner and measure. For, as Aquinas correctly states: "The Blessed Virgin, because she is the Mother of God, has a certain infinite dignity from the infinite Good, which is God" (cf. *Sum. theol.,* I, q. 25, a. 6 *ad* 4). And a distinguished writer develops and explains this in these words: "The Blessed Virgin . . . is the Mother of God: therefore, she is purest and most holy, so that under God a greater purity cannot be thought of" (Cornelius a Lapide, *In Matt.* 1:16).

Again, if we consider the matter with attention, and especially if we consider the burning and sweet love which Almighty God without doubt had, and has, for the Mother of His only-begotten Son, for what reason can we even think that she was, even for the briefest moment of time, subject to sin and destitute of Divine grace? Almighty God could certainly, by virtue of the merits of the Redeemer, bestow on her this singular privilege; that therefore He did not do so, we cannot even suppose. It was fitting that the Redeemer should have such a Mother as would be worthy of Him as far as possible; and she would not have been worthy, if, contaminated by the hereditary stain even for the first moment only of her conception, she had been subject to the abominable power of Satan.

Nor can it be asserted that the Redemption by Christ was on this account lessened, as if it did not extend to the whole race of Adam: and that therefore something was taken away from the office and dignity of the Divine Redeemer. For if we carefully and thoroughly consider the matter, we easily perceive that Christ the Lord in a certain most perfect manner really redeemed His Mother, since it was by virtue of His merits that she was preserved by God immune from all stain of original sin. Wherefore, the infinite dignity of Jesus Christ and His office of universal Redemption is not diminished nor lowered by this tenet of doctrine, but rather greatly increased.

Non-Catholics and the Reformers are therefore mistaken, when because of this pretext, they find fault with, or disapprove of, our devotion to the Virgin Mother of God, as if it took something from the worship due to God alone and to Jesus Christ. The contrary is true because any honor and veneration which we may give to our Heavenly Mother undoubtedly redounds to the glory of her Divine Son, not only because all graces and all gifts, even the highest, flow from Him as from their primary source, but also because "The glory of children are their fathers" (*Proverbs* 17:6).

Wherefore, from the most ancient times of the Church, this doctrinal tenet became daily more luminous and more widespread, both among the Shepherds of souls and in the minds and hearts of the people. The writings of the Fathers bear witness to it; the Councils and the Acts of the Roman Pontiffs declare it; and, finally, the ancient liturgies, in whose oldest sacred books this feast is mentioned as traditional, testify to it.

Even among all the communities of Oriental Christians, which long since have broken away from the unity of the Catholic Church, there were not lacking, nor are there lacking, those who, although animated by prejudices and wrong opinions, have embraced this doctrine and celebrate annually the solemnity of the Immaculate Conception; which would undoubtedly not be so, had they not received this doctrine from ancient times, before they were cut off from the one fold.

It is, therefore, a pleasure for Us, a full century having passed since the Pontiff of immortal memory, Pius IX, solemnly proclaimed this singular privilege of the Virgin Mother of God, to summarize the whole doctrinal position and conclude in these words of the same Pontiff, asserting that this doctrine "is vouched for in Sacred Scripture according to the interpretation of the Fathers, is handed down by them in so many of their important writings, is expressed and celebrated in so many illustrious monuments of venerable antiquity, and proposed and confirmed by the greatest and highest decision of the Church" (Bull *Ineffabilis Deus*), so that to pastors and faithful there is nothing "more sweet, nothing dearer than to worship, venerate, invoke and praise with ardent affection the Mother of God conceived without stain of original sin" (*ibid.*).

But that most precious gem with which, one hundred years ago, the sacred diadem of the Blessed Virgin was adorned, seems

to Us today to shine with brighter light, since by Divine providence, it fell to Our lot, toward the close of the Jubilee Year of 1950—We recall it with gratitude—to define that the Mother of God was assumed body and soul into Heaven; and thus to satisfy the wishes of the faithful, which had been more urgently expressed after the solemn definition of the Immaculate Conception. For then, as we Ourselves wrote in the Apostolic Letter *Munificentissimus Deus,* "the faithful were moved by a certain more ardent hope that the dogma also of the corporal Assumption of the Virgin Mary into Heaven should be defined as soon as possible by the supreme magisterium of the Church" (*AAS,* XXXV, 774).

It appears that henceforth the faithful can turn their minds and hearts in a loftier and more effective manner to the mystery of the Immaculate Conception. For the two dogmas are intimately connected in close bond. And now that the Assumption of the Virgin Mary into Heaven has been promulgated and shown in its true light—that is, as the crown and complement of the prior privileges bestowed upon her—there emerge more fully and more clearly the wonderful wisdom and harmony of the Divine plan, by which God wished the most blessed Virgin Mary to be free from all stain of original sin.

And so these two very singular privileges, bestowed upon the Virgin Mother of God, stand out in most splendid light as the beginning and as the end of her earthly journey; for the greatest possible glorification of her virgin body is the complement, at once appropriate and marvelous, of the absolute innocence of her soul, which was free from all stain; and just as she took part in the struggle of her only-begotten Son with the wicked serpent of Hell, so also she shared in His glorious triumph over sin and the sad consequences of sin.

II

Yet this centenary celebration should not only serve to revive Catholic Faith and earnest devotion to the Mother of God in the souls of all, but Christians should also, in as far as possible, conform their lives to the image of the same Virgin. Just as all mothers are deeply affected when they perceive that the countenance of their children reflects a peculiar likeness to their own, so also our Most Sweet Mother wishes for nothing more, never

rejoices more than when she sees those whom, under the cross of her Son, she has adopted as children in His stead, portray the lineaments and ornaments of her own soul in thought, word and deed.

But if this devotion is not to consist of mere words, is not to be counterfeit coin of religion or the weak and transitory affection of a moment, but is to be something sincere, true and efficacious, it is necessary that each one of us should, according to his condition of life, avail of it for the acquisition of virtue. The commemoration of the mystery of the Most Holy Virgin, conceived immaculate and immune from all stain of original sin, should, in the first place, urge us to that innocence and integrity of life which flees from and abhors even the slightest stain of sin.

It seems to Us, moreover, that the Blessed Virgin, who throughout the whole course of her life—both in joys, which affected her deeply, and in distress and atrocious suffering, through which she is Queen of Martyrs—never departed from the precepts and example of her own Divine Son; it seems to Us, We say, that she repeats to each of us those words, with which she addressed the servers at the wedding feast of Cana, pointing as it were to Jesus Christ: "Whatsoever He shall say to you, do ye" (*John* 2:5). This same exhortation, understood, of course, in a wider sense, she seems to repeat to us all today, when it is evident that the root of all evils by which men are harshly and violently afflicted and peoples and nations agonized, has its origin in this especially, that many people have forsaken Him "the fountain of living water and have dug for themselves cisterns, broken cisterns, that can hold no water" (*Jer.* 2:13). They have forsaken Him Who is the "Way, the truth and the life" (*John* 14:6). If, therefore, there has been a wandering, there must be a return to the straight path. If the darkness of error has clouded minds, it must be dispersed immediately by the light of truth. If death, death in the true sense, has seized upon souls, eagerly and energetically must life be taken hold of. We mean that heavenly life which knows no ending, since it comes forth from Jesus Christ; which, if we faithfully and confidently pursue in this mortal exile, we shall surely enjoy forever with Him in the happiness of the eternal home. This is what she teaches us; to this the Blessed Virgin Mary exhorts us, our Most Sweet Mother who, with true charity, loves us more than any earthly mother.

Today, as you well know, Venerable Brethren, men are greatly in need of these exhortations and invitations by which they are admonished to return to Christ and diligently and effectively to conform their lives to the Commandments, since many are trying to root out the Christian Faith from their souls, either by cunning and secret snares, or else by open or arrogant preaching of those errors of which they wantonly boast, as if they were to be considered the glory of this progressive and enlightened age. But once holy religion is rejected, once the Divine Majesty, establishing what is good and evil, is ignored, it is plain that laws and public authority have little or no value. Then again, once hope and expectation of eternal reward are lost through these fallacious doctrines, men will greedily and without restraint seek the things of earth, vehemently covet their neighbor's goods, and even take them by force as often as occasion or opportunity is given. Hence hatred, envy, discord and rivalries arise among men; hence public and private life is perturbed; hence the very foundations of society which can scarcely be held together and maintained by the authority of government are gradually undermined; hence, deformation of morals by evil theatrical performances, books, periodicals and actual crimes.

We do not doubt that much can be done in this cause by those who hold the reins of government. However, the remedy for such great evils is to be sought from a higher source; namely, a power that is greater than human must be called in as aid, which will illumine minds with heavenly light, which will touch souls and renew them by divine grace and make them better by its inspiration.

Then only can it be hoped that Christian morality will everywhere again flourish; that the true principles upon which society depends will become consolidated; that mutual, impartial and sincere estimation of values, together with justice and charity, will be established among the classes; that hatred will then be quelled, whose seeds bring forth new miseries, and not rarely provoke exasperated souls to the shedding of blood; that, in fine, the contentions between the upper and lower classes, having been mitigated and quieted, the sacred rights of both parties will be recognized with equity, and by mutual agreement and reasonableness made conformable to and consistent with the public weal.

Without doubt, all these principles of Christianity, which the Virgin Mother of God incites us to follow with eagerness and

with energy, can be entirely and lastingly productive only when actually put into practice. Taking this into consideration, We invite in this Encyclical Letter each and every one of you, Venerable Brethren, by reason of the office you exercise, to exhort the clergy and people committed to you to celebrate the Marian Year which We proclaim to be held the whole world over from the month of December next until the same month of the coming year—just a century having elapsed since the Virgin Mother of God, amid the applause of the entire Christian people, shone with a new gem, when, as We have said, Our Precedessor of immortal memory, Pius IX, solemnly decreed and defined that she was absolutely free from all stain of original sin. And we confidently trust that this Marian celebration may bring forth those most desired and salutary fruits for which all of us long.

To facilitate matters and make the project more successful, We desire that in each diocese there be held for this purpose appropriate sermons and discourses by means of which this tenet of Christian doctrine may be more clearly explained; so that the Faith of the people may be increased and their devotion to the Virgin Mother of God become daily more ardent, and that thenceforth all may take upon themselves to follow in the footsteps of our heavenly Mother, willingly and eagerly.

And since in all cities, towns and villages, wherever the Christian religion thrives, there is a sanctuary, or at least an altar, in which the sacred image of the Blessed Virgin Mary is enshrined for the devotion of the Christian people, We desire, Venerable Brethren, that the faithful should throng thither in great numbers and should offer to our Most Sweet Mother not only private but also public supplications with one voice and with one mind.

But where—as is the case in almost all dioceses—there exists a church in which the Virgin Mother of God is worshipped with more intense devotion, thither on stated days let pilgrims flock together in great numbers and publicly and in the open give glorious expression to their common Faith and their common love for the Virgin Most Holy. We have no doubt that this will be done in an especial manner at the Grotto of Lourdes, where there is such ardent devotion to the Blessed Virgin Mary conceived without stain of sin.

Let this holy city of Rome be the first to give the example, this city which from the earliest Christian era worshipped the heavenly

mother, its patroness, with a special devotion. As all know, there are many sacred edifices here, in which she is proposed for the devotion of the Roman people; but the greatest without doubt is the Liberian Basilica, in which the mosaics of Our predecessor of pious memory, Sixtus III, still shine, an outstanding monument to the Divine maternity of the Virgin Mary, and in which the "Salvation of the Roman people" (*Salus Populi Romani*) benignly smiles. Thither especially let the suppliant citizens flock, and before that most sacred image let all pour forth pious prayers, imploring especially that Rome, which is the principal city of the Catholic world, may also give the lead in Faith, in piety and in sanctity. "For," We address you, children of Rome, in the words of Our predecessor of saintly memory, Leo the Great, "although the whole Church, which is in the whole world, should flourish with all the virtues, you, however, above all other peoples, should especially excel in deeds of piety, you who are founded on the citadel of the Apostolic rock, you whom Our Lord, Jesus Christ redeemed with all and the Blessed Apostle Peter instructed above all" (*Serm.* III, 14; *MPL,* LIV, 147-48).

There are many things, indeed, which all, in the present circumstances, should petition from the protection, patronage and intercessory power of the Blessed Virgin. In the first place, as We have already said, let them ask that, with the assistance of Divine grace, the way of life of each one may be daily made more conformable to the Christian Commandments, since Faith without works is dead (cf. *James* 2:20, 26), and since no one can do anything properly for the common good unless he himself first shines as an example of virtue before others.

Let them also ask with supplication that there may grow up a generous and promising youth, pure and unblemished, and that the beautiful flower of youth may not suffer itself to be infected by the corrupt breath of this world and grow up in vice; that their unbridled zeal and bursting ardor may be governed with even moderation, and that, abhorring all deception, they may not turn toward what is harmful and evil, but raise themselves up to whatever is beautiful, holy, lovable, and elevating.

United in prayer, let all implore that both in vigorous manhood and in old age men may shine by their Christian probity and fortitude; that domestic life may be conspicuous for inviolate faithful-

ness, that it may flourish through proper and saintly education of children and be strengthened by true concord and mutual help.

Let them finally ask that the aged may so rejoice over the fruits of a well-spent life, that, as the end of their mortal course approaches, they may have nothing to fear, no goading anxieties of conscience, no cause for shame, but rather firmly trust that they will soon receive the reward of their long labors.

Let them, besides, supplicate the Divine Mother, asking bread for the hungry, and justice for the oppressed; return to the fatherland for those banished and exiled; a hospitable roof for the homeless; due liberty for those unjustly cast into prison or places of custody; for those, who after so many years have elapsed since the last war still secretly languish and sigh in captivity, the long-desired homecoming; for those blind in body or soul, the joy of refulgent light. And for all those separated from each other by hatred, envy and discord, let them implore reconciliation through fraternal charity and through that harmony and peaceful industriousness which is founded on truth, justice and mutual friendship.

We desire in a special way, Venerable Brethren, that through the prayers which will be offered to God during the celebration of the coming Marian Year, supplication be made—through the intercession of the Mother of the Divine Redeemer and our Most Sweet Mother—that finally the Catholic Church throughout the world may be allowed to enjoy the freedom that is its right: which freedom, as history clearly teaches, the Church has always used to promote the good of peoples, never their detriment; always to foster concord among citizens, nations and peoples, never strife.

Everybody knows what difficulties the Church is experiencing in many parts of the world; with what lies, detraction and spoliation she has to contend. All know that in many places pastors of souls are either unhappily banished or thrown into prison without just cause, or else are so harassed that they are unable to carry out their duties properly. Finally, all are well aware that in those same places they are not allowed to have their own schools and colleges, that they cannot publicly teach, defend or propagate Christian doctrine in periodicals or commentaries, and cannot properly train the youth in accordance with the same doctrine. Therefore, in this Encyclical Letter We earnestly repeat those exhortations made by Us more than once before as the occasion

arose: and We firmly trust that during the celebration of this Marian Year fervent prayers will be offered throughout the world to the most powerful Mother of God who is also our tender Mother; and that in those prayers special requests be made of her efficacious and ever-present patronage, that the sacred rights which are proper to the Church, and which the very exercise of human and civil liberty demands, may be openly and sincerely recognized by all—a state of things which without doubt will be productive of the greatest common good and an increase of common concord.

We desire especially to direct Our exhortation, inspired by ardent charity, to those who, reduced to silence and trapped by all sorts of cunning snares, look with anguish of soul at the affliction and distress of their Christian community, left destitute of all human help. Let these, our dearly beloved brothers, also join with us and all other Christians in invoking before the Father of mercies and the God of all consolation (cf. *2 Cor.* 1:3) the most powerful patronage of the Virgin Mother of God, our Mother also, and let them ask her for heavenly aid and Divine consolation. Persevering in the ancient Faith with undaunted courage, let them take as their motto of Christian fortitude in this time of trial the words of the Mellifluous Doctor: "We shall stand and fight to the death, if need be, for [the Church] Our Mother, and with lawful weapons; not with the sword and shield, but with prayers and lamentations to God (St. Bernard, *Epist.* 221, 3; *MPL,* CLXXXII, 36, 387).

Furthermore, We call on those also who are separated from Us by ancient schism and whom nonetheless We love with paternal affection, to unite in pouring forth these joint prayers and supplications, knowing full well how greatly they venerate the Mother of Jesus Christ and celebrate her Immaculate Conception. May the same Blessed Virgin Mary look down on all those who are proud to call themselves Christians, and who, being united at least by the bond of charity, humbly raise to her their eyes, their minds and their prayers, imploring that light which illumines the mind with heavenly rays, and begging for that unity by which at last there may be one fold and one Shepherd (cf. *John* 10:16).

To these united prayers, pious works of penance should be added. For the effect of devotion to prayer is this: "The soul is

sustained, is prepared for arduous deeds and ascends to things Divine. The effect of penance is that we control ourselves, especially our body, which is, because of original sin, most rebellious against reason and the law of the Gospel. It is clear that these two virtues are intimately connected, help one another, and combine to withdraw man, who was born for Heaven, from transitory things, and carry him close to heavenly intimacy with God" (Leo XIII, Encyclical *Octobri mense,* Sept. 22, 1891 [*Acta Leonis XIII,* XI, 312]).

Since, however, solid, sincere and tranquil peace has not yet appeared in souls and among peoples, let all strive with pious prayer fully and fruitfully to obtain and consolidate it, so that, just as the Most Blessed Virgin brought forth the Prince of Peace (cf. *Isaias* 9:6), so also may she, by her protection and patronage, unite men in friendly agreement. For then only can they enjoy whatever peaceful prosperity may be given to us during the course of this mortal life—when they are not divided by rivalries, not wretchedly torn by dissensions, not forced into opposite camps by threats and intrigues; but when, joining hands in friendly affection, they exchange the kiss of peace, that peace "which is tranquil liberty" (cic. *Philip II,* 44), and which, guided by justice and nurtured by charity, unites in one harmonious family the various classes of citizens, nations and people.

May the Divine Redeemer, moved by the favor and intercession of His most benign Mother, grant the widest and most fruitful effects to these Our most ardent desires, to which will correspond, We are sure, the wishes not only of Our own children but also of all those who have at heart the interests of Christian culture and the progress of civil life.

Meanwhile, may the Apostolic Benediction which We impart most lovingly in the Lord to all of you, Venerable Brethren, as also to your clergy and people, be a pledge of heavenly gifts and a token of Our paternal benevolence.

Given at St. Peter's in Rome, on the eighth day of September, on the Feast of the Nativity of the Blessed Virgin Mary, in the year 1953, the fifteenth of Our Pontificate.

Pius PP. XII

Book Reviews

SAINTS WESTWARD. By Donald Attwater. New York: P. J. Kenedy & Sons, 1953. Pp. 185. $2.50.

Saints, canonized and otherwise, have trod the soil of North and South America. The English author, Donald Attwater, offers us here a series of pleasing and informative sketches on some two score of them.

While the accounts are of uneven value, all are interesting and agreeably presented. The author's introductory chapter on sanctity and his explanatory comments dotting the narrative are particularly worthwhile. Perhaps of greatest interest to priest readers would be the sketch of the incredibly versatile and zealous Fr. Samuel Mazzuchelli, who seems to have spread himself all over Michigan, Wisconsin, Illinois, and Iowa. The Irish will be happy to know that Father Mazzuchelli was sometimes addressed as "Father Kelly." Other accounts this reader found particularly interesting were the ones on Mother Seton, Blessed Philippine Duchesne, and St. Peter Claver.

Despite its preoccupation with American sanctity, this little volume will hardly encourage nationalism. Except for Mother Seton, Blessed Martin and Kateri Tekawitha, all of the holy men and women seem unmistakably European.

PAUL J. COURTNEY

IN CHRIST. By Dr. William Grossouw, translated by Rev. Martin W. Schoenberg, O.S.C. Westminister, Md.: The Newman Press, 1952. Pp. 138. $2.25.

St. Thomas More once wrote: "Holy Scripture is the highest and the best learning that any man can have, if one takes the right way in the learning. It is, as a good holy Saint saith, so marvelously tempered, that a mouse may wade therein and an elephant be drowned therein." Dr. Grossouw's little volume is a book which will make us mice more confident in reading St. Paul's epistles.

In Christ has as a sub-title, "A Sketch of the Theology of St. Paul." Its author, who is associated with the University of Nijmegen in the Netherlands, has not written for specialists in theology or Sacred

Scripture. He attempts to give the average Catholic reader "some insight into the world of St. Paul's thoughts. Consequently, there is no intention of narrating the story of his life and of his astounding apostolic activity." The little book is an effort "to search out and follow the leading thoughts which characterize and animate" the epistles of St. Paul.

Dr. Grossouw sketches Pauline theology in five short chapters entitled "Existence Without Christ," "Redemption in Christ," "Conversion to Christ," "Existence in Christ" and "The Body of Christ." His presentation of the principal ideas in the fourteen epistles is simple and straightforward, without the subjective coloring which characterizes *The Gospel of St. Paul* by Monsignor Knox.

The priest who is embarrassed to read some of the Sunday epistles to the people because, as he says, "I don't know what they mean and I'm sure the people don't," will find Dr. Grossouw's book very enlightening and helpful. For example, after a glance through *In Christ* (p. 29), it is possible to read intelligently to the people the epistle for the Thirteenth Sunday after Pentecost and even to preach about it.

The laity and most certainly seminarians will also find this book readable and a fine background for the Pauline epistles. Dr. Grossouw is particularly good in presenting St. Paul's teaching on the Resurrection and the Mystical Body of Christ. He keeps in mind modern outlooks and developments.

Unfortunately, there is no general index in the book. However, it may be that the highly topical nature of each of the five chapters and the presence of an extensive "Index of Scripture Texts" make a general index less necessary than usual.

The translation reads well.

THOMAS G. BRENNAN

STONE IN THE KING'S HIGHWAY. By Bishop Raymond A. Lane, M. M. New York: McMullen Books, Inc., 1953. Pp. 297. $3.00.

"Grant us, O Lord, to be the doorstep by which the multitudes may come to worship Thee. And if, in the saving of their souls, we are ground underfoot and spat upon and worn out, at least we shall have served Thee in some small way in helping pagan souls; we shall have become the King's Highway in pathless China." Thus prayed Bishop Francis Xavier Ford, onetime Brooklyn boy, Bishop of the Diocese of Kaying in South China. His martyrdom in a Communist prison made his prayer prophetic.

This book answers many questions. What led Bishop Ford to emulate his saintly namesake and leave his native land? What did he hope to accomplish? What success did he have? What manner of man was this modern day martyr?

A twofold answer is given. The first is a brief introductory memoir by Bishop Ford's long time friend, the Superior General of Maryknoll. As Bishop Lane is quick to point out, the brief historical sketch is not intended to be "a comprehensive and definitive biography," yet it does afford an insight into the family background and early years which were to be the remote preparation for difficult labors and eventual death.

An even deeper understanding of the solid spirituality which expressed itself in an unquenchable zeal for souls can be had from a thoughtful reading of the selections from Bishop Ford's own writings, which make up the second portion of the book. It is impossible even to skim through these letters and conferences to his spiritual sons and daughters without seeing the Bishop more and more clearly between the lines. Parenthetically, it may be stated that the book's one weakness is its readability. Bishop Ford couched his observations, his spiritual advice and his suggestions in excellent prose. He presents his subjects, of their nature interesting, in a manner which heightens that interest. Since most of the selections are brief, the reader is constantly tempted to take more than he can possibly digest thoughtfully.

The selections cover a wide range of topics related to mission work. Even in his lighter treatment of China and the Chinese, the Bishop's intense love for his adopted land permeates every paragraph. His thoughts on Chinese speech, Chinese meals, in defense of "face-saving" reveal his innate charity. As one young Chinese Catholic expressed it, "Those of us who knew him intimately can attest that his love for China was so affectionately genuine and singular that it could only come from a man who had a great missionary heart."

Bishop Ford is at his best when speaking and writing of the mission vocation and methods, the need for a native clergy, the use of Sisters in the direct apostolate, and the joy of the missionary life. The answers to the questions referred to in the beginning of this review are most readily apparent in these sections.

An idea that may be new to many is Bishop Ford's insistence that ". . . the mission career is not an extraordinary one, fit only for specially generous souls. It is the normal life of the Catholic Church. . . . There never was a time when the Church did not have missioners; there never was a country that was not converted by missioners—in plain words, then, the missioner is part and parcel of the

Church's organization, and is no more extraordinary, no more a luxury, than any other workman for God."

The methods the Bishop employed and urged on those working with him were dictated by his conviction that "The object of mission work is not primarily to convert pagans, but it is to establish the Catholic Church in pagan lands. The purpose is to build up as complete an organization as possible, which will itself later continue with better success the work of converting its own natives."

That this was not just idle rhetoric, Bishop Ford showed by his strenuous efforts to replace missioners as quickly as possible with a zealous native clergy. One of his earliest foundations in Kaying was a seminary. He wrote, "Preaching the Gospel is the first duty of the Apostolate; but it is first merely in time, not in importance. The most important duty of missioners is to lay the foundation of a permanent indigenous Church." On another occasion he said, "We are in mission countries not to settle down indefinitely as indispensable for the expansion of Christianity, but to build a nest for the fledgling native clergy who will replace us."

Whether the idea originated with him, I can't say, but the Bishop was an early advocate of the use of Sisters in the direct apostolate. As early as 1922 when he was a pastor in South China he built a convent for the Maryknoll Sisters' first mission band and guided them in their early efforts. He firmly contended ". . . that there is very little future for any mission in China that has not Sisters working in it," and blamed the apparent lack of success in China to the neglect of women which aggravated the ". . . traditional apathy of the Chinese themselves for the welfare of their women."

The ultimate answer to all the questions can be found in a letter Bishop Ford wrote to a Maryknoll seminarian in 1949. "I pity the missioner in China or elsewhere, who hasn't thought things out for himself, or who depends on exterior excitement for distraction . . . . In the United States, where distractions are always available, the vacant mind is not so easily noticed. But in China, where there is little light reading matter or other means of diverting the mind without any assimilation of ideas, the spiritual and intellectual vacuum is quickly apparent. My own conclusion, after three decades in China, is that locality means little in life. For a man who has learned how to think, even solitary confinement could pass profitably and pleasantly. What I really mean to say is that when our conscience is at peace with God, it matters little what kind of work we do or where—it's the why that counts."

It is difficult to see how the book can fail to provide the inspiration for young men and women which Bishop Lane hopes for in his preface.

JOHN RYAN HEISSE

MARIAN STUDIES. Vol. IV. Washington, D. C.: The Mariological Society of America, 1953. Pp. 183. $2.00.

The Mariological Society of America, though not yet five years old, is by now firmly and permanently established on the North American continent, whose theological vitality it attests. Volume IV of *Marian Studies,* official organ of the Society, makes publicly available the papers read at the Fourth National Convention, held in Cleveland on Jan. 5 and 6, 1953.

The general subject presented for exposition and discussion at the meetings was the universal Queenship of the Blessed Virgin. Thorough acquaintance with the literature on the topic in many languages and critical scholarship of a high order characterize the papers. Apart from a thoughtful essay on "The Nature of Mary's Universal Queenship," by the Rt. Rev. Msgr. Ferdinand Vandry, the studies investigate the positive sources of the doctrine. Eustace Smith, O.F.M., gives a sober account of "The Scriptural Basis for Mary's Queenship." An article on "Our Lady's Queenship in the Magisterium of the Church," by Eamon Carroll, O. Carm., finds its complement in "Our Lady's Queenship in the Light of *Quas Primas,*" by Firmin M. Schmidt, O.F.M.Cap. Malachi J. Donnelly, S.J., undertakes careful researches into "The Queenship of Mary during the Patristic Period." The historical review is admirably continued by William F. Hill, in "Our Lady's Queenship in the Middle Ages and Modern Times."

Throughout the series of papers, the authors are intent on examining and reporting the development of the idea of Mary's Queenship in the Catholic mind and on specifying the foundations of her regal office. The doctrine has not yet, assuredly, received full clarification; this book will advance theological thought toward that desired goal.

CYRIL VOLLERT, S.J.

THE SPRINGS OF SILENCE. By Madeline de Frees (Sister Mary Gilbert). New York: Prentice-Hall, Inc., 1953. Pp. 173. $2.95.

This book is called a portrait by its author "because," she says in the preface, "it gives the essence of a way of life as seen through the eyes of one person who has chosen that vocation."

The likeness drawn is that of an individual entirely probable as a member of a teaching religious congregation in our day and country, a statement that immediately brings to mind the valid artistic principle that a character should be alive, and the valid theological one that grace builds upon nature—and which amounts to an underlining of the statement just quoted from the preface.

The title itself is such an underlining for it is felicitously accurate in its emphasis on the interior life, perennially refreshed by silence, of the "active" religious. It penetratingly suggests, for all of its quiet loveliness, that the author is indeed concerned with "the essence" of the way of life she is handling.

And this initial promise is verified. It is made classically clear throughout the book that Sister Mary Gilbert's doings and makings are significant just because they proceed from an ever-maturing interior life. Needless to say, there is much activity in this story of seventeen years of teaching and preparation for teaching in the Congregation of the Sisters of the Holy Names of Jesus and Mary: teaching is the second purpose of the institute. And to the activities of the classroom (those of the School of Journalism of a State College included) are added those of bus and thoroughfare (for Sister must travel), and even those of a department store (for a postulant needs a trousseau and Sister Mary Gilbert's book begins with shopping for hers). Emphasis on "the spirit that quickeneth" is found also in all that is directly said of the Vows, Rules and Customs. That these, in general, are strongly positive in character and always means—not ends in themselves—towards the paramount end of all religious life, union with God, is compellingly brought home to the reader.

It is quite obvious, then, that *The Springs of Silence* is indeed a particular view of reality and, therefore, fundamentally valid from one important aspect of literature. The structure and style as a whole are in line with this basic authenticity; that is, they are both good in themselves and fitting to the material, the purpose and the rather large but always intelligent audience to whom the work is apparently addressed. The author's touch is consistently light, deft and firm. Yet the style is not wholly even: it grows in interest and beauty with the life it is unfolding.

The quality of this first book of Sister Mary Gilbert's begets a hope that there will be more books and, perhaps, someday, a sequel to this. Certainly Browning's line, "The best is yet to be," has particular force with reference to a life entirely focused towards union with God. But then it is also true that much of the richest experience

that is a part of the normal development of the spiritual life is inexpressible.

SISTER M. PAULINUS, I.H.M.

EDWARD LEEN, C.S.Sp. By Michael O'Carroll, C.S.Sp. Westminster, Maryland: The Newman Press. 1953. Pp. xi + 278. $3.50.

Within the compass of the present volume will be found a highly readable account of a contemporary master of the spiritual life. The author's pen portrait does full justice to the vigorous personality revealed by the photographic study appearing as the frontispiece of the book. Father Edward Leen's spiritual writings form only one aspect of the manifold activities to which he laid his hand in the fifty-nine years of his life, from 1885 to 1944. Born in Abbeyfeale, West Limerick, he is surely outstanding among the large number of priests which that parish has given to the Church. Following his elder brother's example he decided to join the Holy Ghost Fathers. In 1896 he entered Rockwell College and was clothed in the habit of the Congregation in 1901. Since he showed great promise as a student he was enrolled in the arts course of the Royal University. Continuing to take classes at Rockwell he went each year to Dublin to be examined. In 1908 he journeyed to France to make his novitiate. During his two years in France he changed noticeably, becoming more serious and manifesting a preference for piety. On his return to Ireland he took courses for a year at University College, Dublin, and in 1912 he attained his B.A. degree in philosophy. In that same year he was sent to Rome to study theology at the Gregorian University. He lived at the French National Seminary since it was conducted by the Holy Ghost Fathers. Edward Leen received his priestly orders in 1916, a memorable year for Ireland. He continued his studies after ordination, taking a post-graduate course in philosophy at University College, Dublin.

At thirty-two Father Leen took his first post, at St. Mary's College, Rathmines. In addition to his duties of teaching and direction, he edited *Missionary Annals,* a periodical designed to stimulate interest is his Congregation's missions. In 1920 he was given the opportunity to promote the interests of these missions more directly by being sent to Southern Nigeria to work among the natives. The leader of the mission band was Bishop Joseph Shanahan, just recently consecrated in the national Seminary of Maynooth. After two fruitful years of work, Father Leen returned to Ireland, full of practical wisdom on the nature and needs of the African missions.

Back in Ireland in 1922, Father Leen was appointed to the staff of Blackrock College, where he taught and soon became Dean of Studies. While at Blackrock Father Leen had the misfortune to write for the *Irish Ecclesiastical Record* in 1924 two articles on the Mass to which grave objection was taken. Receiving counsel from his brother James to submit he did so in the issue for February 1925. It took him years to live down the effects of this incident. Shortly afterwards his brother James was appointed Coadjutor Bishop of Mauritius in the Indian Ocean and he himself was appointed President of Blackrock College. One of the great works on which Father Leen was engaged at this period of his life was the establishment, with Bishop Joseph Shanahan, of the Missionary Sisters of the Holy Rosary. He gave a great deal of help, both temporal and spiritual, to the infant Congregation.

Following his term as President of Blackrock College, Father Leen was appointed Professor of Psychology and Ethics in the Castle at Blackrock, the senior scholasticate or seminary. The eight years he spent here, from the Christmas holidays of 1930, marked the chief writing period in his life. *Progress Through Mental Prayer* appeared in 1935 and was received with enthusiasm. His other works soon followed: *In the Likeness of Christ, The Holy Ghost, Why the Cross?* and *The True Vine and its Branches.* So great was Father Leen's popularity in the United States that a series of retreats and lectures was arranged by Mother Clark of the New York Cenacle Convent. His stay extended from the end of April to the end of September in 1939 and is recalled as a rich experience by those who heard him. During his stay he had published a short essay, *The Church Before Pilate,* which rounds out his spiritual doctrine.

Returning to Ireland, Father Leen was appointed Superior of the Holy Ghost College, Kimmage, now the senior scholasticate of the Irish Province. Because his duties were rather light at this time he gave himself to the apostolate of lecturing and writing, being gradually drawn into the group of contributors to *Studies,* the Irish Jesuit Quarterly. For this magazine he wrote articles and reviews dealing with Africa. At this time also he translated from the French *By Jacob's Well,* a fine piece of spiritual writing by his brother Bishop James Leen. His last lecture was delivered to his spiritual daughters, the Missionary Sisters of the Holy Rosary in Killeshandra on Sunday evening, the 5th day of November, 1944. The following Friday, November 10, he was dead from a stroke.

The author concludes his book with a brief sketch of Bishop James Leen. He includes two useful Appendices: the first dealing with *What is Education?,* the last work composed by Father Leen, and the second summarizing his Master's thesis on the metaphysical basis of duty.

Many will be interested to find that there is an excellent index. As a final point worthy of note, it may be mentioned that both in typography and binding the work is a fine example of bookmanship.

FRANCIS R. DAVIS

FIFTY YEARS AGO

The leading article in *The American Ecclesiastical Review* for December, 1903, entitled "The Importance of Meditation for the Missionary Priest," was delivered as a discourse at the diocesan synod of Birmingham, England, by Fr. E. Godwin, Ph.D. By "missionary priest" the author means a diocesan priest engaged in parish work such as then prevailed in England and in the United States. Besides pointing out the importance of regular mental prayer for the priest engaged in the active ministry, Father Godwin describes the method of meditation and recommends some books that would be helpful for this exercise. . . . Bishop Maes, of Covington, writing on "The Catholic University of America," praises that institution of learning for the work accomplished in its brief span of existence, and closes with the encouraging words: "The Catholic University of America must and will forge its way to the very first rank among educational and scientific institutions of learning . . . May we hope that it will find in every bishop and priest a benefactor, an advocate and friend." . . . Fr. W. Stang, of Providence, in a lengthy article, contrasts the social order of Europe before the Reformation, especially as exemplified in the guilds and confraternities, with the decadence that followed the Protestant revolt. . . . The Editor, Fr. Heuser, presents a report of the work and the progress of *The American Ecclesiastical Review* at the beginning of its thirtieth volume. He remarks in commenting on the choice of articles for this periodical: "Writers express their astonishment at times to find their articles sent back to them with complimentary phrase indicating that the writing is excellent, the topic ecclesiastical, the author respectable—but the article unsuitable. Let such writers study our contents pages, and they may understand what we find it often difficult to explain. The *Review* is not a collection of fine compositions by priests for priests; it is a constantly active manual pursuing some definite scheme of unification, often attained by means of seemingly harsh criticism." . . . In the *Analecta* we read the letter of Pope Pius X to Cardinal Gibbons, approving the plan of a nationwide annual collection for The Catholic University of America.

F.J.C.

Index for Volume CXXIX

Altar Bell, 138.
Altar Boys' Cassocks, 350.
Altar, Knights of the, 188 ff.
Altar Steps, 351.
Analecta, 203 ff.; 278 ff.; 402 ff.
Apologies, 140.
Arousing the Zeal of Our People, 299 ff.

Baptismal Record of an Illegitimate Child, 196.
Bell at Holy Mass, 394.
Benediction on Feast of Sacred Heart, 137.
Benediction with the Ciborium, 139.
Biretta, Wearing the, 139.
Bishop McCormick, 1.
Bishop McEntegart, 289.
Blessed Sacrament Chapel, 138.
Blessing New Tabernacle, 394.
Books on Indulgences, 354.
Breviary Problem, 395.

Carr, Rev. Aidan, O.F.M., Mary and Russia's Mother-Soil, 88 ff.
Case of Bilocation, 198.
Cassidy, Rev. James, Hilaire Belloc: An Appreciation, 323 ff.
Cecchetti, Msgr. Igino, Decor Carmeli, 149 ff.; Monsignor Vincenzo Tarozzi: A Memorable Roman Prelate, 295 ff.
Ceremonies for Lay Folk, 395 f.
Chalice, Purifying the, 138.
Ciborium, Benediction with the, 139.
Ciborium Veil, 351.
Communion Cloth, 352.
Confirmation Service, *Veni Creator* at, 139.
Connell, Very Rev. Francis J., C.SS.R., Baptismal Record of an Illegitimate Child, 196 f.; Books on Indulgences, 354; A Case of Bilocation, 198; Eucharistic Fast for a Priest, 196; The Excision of Extra Organs, 66 f.; The Garb for the Minister of Penance, 134; Indirect Contraception, 197; Indulgenced Prayers, 353 f.; Is it Natural Water? 355; A Marriage Problem, 276 ff.; Meat on Friday, 274 f.; Milk for Baptism, 65 f.; Non-Catholic Funerals in Church, 354 f.; The Obligation of Professing the Faith, 28 ff.; Patent-Medicine Advertising, 399; Practice for First Communion, 135; The Principal Meal on a Fast Day, 398; The Problem of Overpopulation, 64 f.; The Rosary Over the Radio, 275 f.; Solemn Baptism in a Private Home, 67; Some Pastoral Problems, 399 ff.; Voting for a Socialist, 275; The Right to Baptize a Convert, 136 f.; Office Worker and the Eucharist Fast, 135 f.
Connery, Rev. John R., S.J., Shall We Scrap the Purely Penal Law? 244 ff.;
Convert, Right to Baptize, 136.
Coogan, Rev. John E., S.J., The Sociologist's "Experimenting in Negations," 254 ff.
Cord Rosaries, 272.
Cranny, The Very Rev. Titus, S.A., A Study in Contrasts: Newman and Faber, 300 ff.
Curley, Rev. F. X., S.J., The Holy Name in the Early Church, 152 ff.

Day, Rev. Edward, C.SS.R., Orestes Brownson and the Motherhood of Mary, 20 ff.
Decor Carmeli, 149 ff.
Distributing Holy Communion, 395.

Encyclical Letter *Fulgens corona*, 402 ff.
Eucharistic Fast for a Priest, 196.
Evaluation of the Konnersreuth Controversy, 38 ff.
Excision of Extra Organs, 66.

Feast of Sacred Heart, Benediction on, 137.
Fenton, Msgr. Joseph Clifford, Bishop McCormick, 1; The Invocation of the Holy Name and the Basic Concept of the Catholic Church, 343 ff.; The Teaching of the Testem Benevolentiae, 124 ff.; Theology and Nationality, 192 ff.; The Title "Spiritual Vessel" in the Litany of the Blessed Virgin Mary, 265 ff.; Our Lady's Year, 388 ff.
First Communion, Practice for, 135.
Fuerst, Rev. Clement J., S.J., St. Ignatius and the *Collegium Germanicum*, 317 ff.

Function of the Seminary Library in the Light of *Menti Nostrae,* 331 ff.
Funeral Masses, 350.

Garb for the Minister of Penance, 134.
Garesché, Rev. Edward G., S.J., Arousing the Zeal of Our People, 229 ff.
God Called Progress, 73 ff.

Hastrich, Rev. Jerome J., Lay Participation in the High School of Religion, 83 ff.
Hilaire Belloc: An Appreciation, 323 ff.
Historical Backgrounds and Theology of *Mediator Dei,* 368 ff.
Holy Communion on Holy Saturday, 68.
Holy Communion Outside of Mass, 199.
Holy Father's Manifesto, 379 ff.
Holy Name in the Early Church, 152 ff.
Holy Saturday Ceremony, 68.

Illegitimate Child, Baptismal Record of an, 196.
Imitation Candles, 201.
Indirect Contraception, 197.
Indulgenced Prayers, 353.
Infant's Funeral, 199.
Inside Tabernacle Veil, 140.
Interruption of Holy Mass, 271.
Invocation of the Holy Name and the Basic Concept of the Catholic Church, 343 ff.
Is It Natural Water? 355.

John Henry Newman to John Gilmary Shea, 145 ff.
Jottings in Italy, 95 ff.

Kaiser, Rev. Albert F., C.PP.S., The Historical Backgrounds and Theology of *Mediator Dei,* 368 ff.
Karol, Rev. Joseph, S.J., What Happened to the Potawatomi? 361 ff.
Kissing the Pontifical Ring, 273.
Klaver, Rev. Richard, O.S.C., The Holy Father's Manifesto, 379 ff.

Lawyer and Mass Bequests, 67.
Lay Participation in the High School of Religion, 83 ff.
Learning to Pray, 217 ff.
Leonine Prayers, 68; 396.

Mallon, Vincent T., M.M., The Function of the Seminary Library in the Light of *Menti Nostrae,* 331 ff.
Marriage Problem, 276.
Mary and Russia's Mother-Soil, 88 ff.
Mass Ceremonies, 353.
Mass of Thanksgiving, 201.
Mass to be Said, 200.
McNamara, Rev. Robert F. M., An Historical Note on *Toward a Holier Priesthood,* 294.
Meat on Friday, 274.
Merry del Val, Cardinal, Toward a Holier Priesthood, 290 ff.
Milk for Baptism, 65 f.
Mohan, Rev. Robert Paul, S.S., The God Called Progress, 73 ff.
Monsignor Vincenzo Tarozzi: A Memorable Roman Prelate, 295 ff.

Name of Which Bishop in Breviary *Preces*? 69.
Newman, John Henry to John Gilmary Shea, 145 ff.
Non-Catholic Funerals in Church, 354 f.

Obligation of Professing the Faith, 28 ff.
Office Worker and the Eucharistic Fast, 135.
Oratio imperata, 200.
Ordo to be Followed, 69.
Orestes Brownson and the Motherhood of Mary, 20 ff.
Orestes Brownson on Salvation and the Church, 157 ff.
Our Lady's Year, 388 ff.

Papal Chamberlain Dress, 69.
Patent-Medicine Advertising, 399.
Penance, The Garb for the Minister of, 134.
Placing Statues in the Church, 202.
Pontifical Mass Problems, 201.
Pontifical Ring, Kissing the, 273.
Practice for First Communion, 135.
Pray, Learning to, 217 ff.
Presentation of Our Lady, 314 ff.
Principal Meal on a Fast Day, 398.
Privileges of a Protonotary Apostolic, 272.
Problem of Overpopulation, 64 f.
Proper Ordo in Sisters' Convent, 271.
Proper Procedure in Church, 396 f.
Purifying the Chalice, 138.

Quinn, Rev. J. Richard, John Henry Newman to John Gilmary Shea, 145 ff.
Quodlibetal Questions, 58 ff.; 115 ff.; 327 ff.; 384 ff.

Reading the Last Gospel, 137.
Recent Roman Documents, 203 ff.; 278 ff.; 402 ff.
Requiem Mass Problem, 198.
Right to Baptize a Convert, 136.
Ringing the Sacristy Bell at the Start of Mass, 274.
Rosary Over the Radio, 275 f.
Ryan, Msgr. John K., Quodlibetal Questions, 58 ff.; 115 ff.; 327 ff.; 384 ff.
Ryan, Rev. Thomas R., C.PP.S., Orestes Brownson on Salvation and the Church, 157 ff.

Sacrosanctae After the Divine Office, 397.
St. Ignatius and the *Collegium Germanicum*, 317 ff.
Sanctuary Lamp Problem Again, 202.
Sattler, Rev. Henry V., C.SS.R., Sex Education: The Right and Duty of Parents, 235 ff.
Schmitz, Rev. Walter J., S.S., Altar Bell, 138; Altar Boys' Cassocks, 350; Altar Steps, 351; Apologies, 140; Bell at Holy Mass, 394; Benediction on Feast of Sacred Heart, 137; Benediction with the Ciborium, 139; Blessed Sacrament Chapel, 138; Blessing New Tabernacle, 394; Breviary Problem, 395; Ceremonies for Lay Folk, 395 f.; Ciborium Veil, 351; Communion Cloth, 352; Cord Rosaries, 272; Distributing Holy Communion, 395; Funeral Masses, 350; Holy Communion on Holy Saturday, 68; Holy Communion Outside of Mass, 199; Holy Saturday Ceremony, 68; Imitation Candles, 201; Infant's Funeral, 199; Inside Tabernacle Veil, 149; Interruption of Holy Mass, 271; Kissing the Pontifical Ring, 273; Leonine Prayers, 68; Leonine Prayers, Omitted or Said? 396; Mass Ceremonies, 353; Mass of Thanksgiving, 201; Mass to be Said, 200; Name of Which Bishop in Breviary *Preces*? 69; *Oratio Imperata*, 200; Ordo to be Followed, 69; Papal Chamberlain Dress, 69; Placing Statues in Church, 202; Pontifical Mass Problems, 201; Privileges of a Protonotary Apostolic, 272; Proper Ordo in Sisters' Convent, 271; Purifying the Chalice, 138; Reading the last Gospel, 137; Requiem Mass Problem, 198; Ringing the Sacristy Bell at the Start of Mass, 274; *Sacrosanctae* After the Divine Office, 397; Sanctuary Lamp Problem Again, 202; Sign of the Cross at the Communion of the Celebrant, 272; *Veni Creator* at Confirmation Service, 139; Wearing the Biretta, 139; A Wedding and the Missa Pro Populo, 273.
Sex Education: The Right and Duty of Parents, 235 ff.
Shall We Scrap the Purely Penal Law? 244 ff.
Sign of the Cross at the Communion of the Celebrant, 272.
Sisters' Convent, Proper Ordo in, 271.
Sloyan, Rev. Gerard, The Presentation of Our Lady, 314 ff.
Sociologist's "Experimenting in Negations," 254 ff.
Solemn Baptism in a Private Home, 67.
Some Pastoral Problems, 399 ff.
Stehle, Rev. Walter, O.S.B., Learning to Pray, 217 ff.
Study in Contrasts: Newman and Faber, 300 ff.
Sullivan, Rev. Timothy J., Knights of the Altar, 188 ff.

Tabernacle Veil, Inside, 140.
Teaching of the *Testem Benevolentiae*, 124 ff.
Theology and Nationality, 192 ff.
Title "Spiritual Vessel" in the Litany of the Blessed Virgin Mary, 265 ff.
Toward a Holier Priesthood, 290 ff.
Truth About the Holy Shroud, 3 ff.; 100 ff.; 170 ff.

Van der Veldt, Rev. James H., O.F.M., An Evaluation of the Konnersreuth Controversy, 38 ff.
Veni Creator at Confirmation Service, 139.
Voting for a Socialist, 275.

Wearing the Biretta, 139.
Wedding and the Missa Pro Populo, 273.
What Happened to the Potawatomi? 361 ff.
Wuenschel, Rev. Edward A., C.SS.R., The Truth About the Holy Shroud, 3 ff.; 100 ff.; 170 ff.

Zema, Rev. Gabriel A., S.J., Jottings in Italy, 95 ff.

Books Reviewed and Noticed

Attwater: Saints Westward ... 428

Bernard: The Morality of Prizefighting ... 213
Black Robes in Lower California ... 71
Brinktrine: Die Lehre von Gott, Erster Band ... 285
Burton: So Much, So Soon ... 208

Cana Movement in the United States ... 141
Christ, The Ideal of the Priest 283
Christian Ethics ... 287
Clemens: The Cana Movement in the United States ... 141
Cranny: The Moral Obligation of Voting ... 356
De Frees: The Springs of Silence ... 432
Die Lehre von Gott, Erster Band 285
Dunne: Black Robes in Lower California ... 71

Edward Leen, C.S.Sp. ... 434

Father Hecker and His Friends: Studies and Reminiscences .. 284
Filas: Joseph and Jesus ... 358
Funeral Mass and Burial Service ... 360

Gabriel: The Spiritual Director 212
Goeb: Funeral Mass and Burial Service ... 360
———: Serving Low Mass ... 360
Gillis: So Near is God ... 210
Grossouw: In Christ ... 428

In Christ ... 428

Joseph and Jesus ... 358

Lane: Stone in the King's Highway ... 429

Marian Studies. Vol. IV ... 432
Marmion: Christ, The Ideal of the Priest ... 283
McSorley: Father Hecker and His Friends: Studies and Reminiscences ... 284
Moral Obligation of Voting ... 356
Morality of Prizefighting ... 213

Nicholl: Recent Thought in Focus ... 142

O'Carroll: Edward Leen, C.S. Sp. ... 434

Recent Thought in Focus ... 142

Saints Westward ... 428
Serving Low Mass ... 360
Six Social Documents of His Holiness Pope Pius XII ... 70
So Much, So Soon ... 208
So Near is God ... 210
Spellman: What America Means to Me, and Other Prayers and Poems ... 141
Spiritual Director ... 212
Springs of Silence ... 432
Stone in the King's Highway .. 429

Ward: Christian Ethics ... 287
What America Means to Me, and Other Prayers and Poems 141

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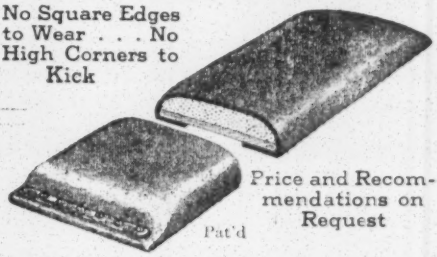

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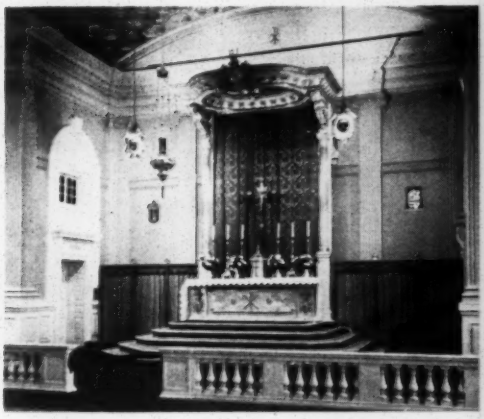

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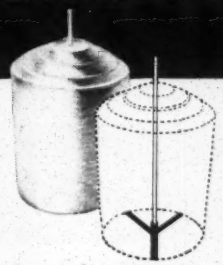

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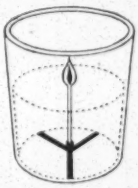

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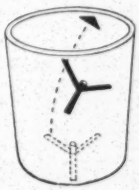

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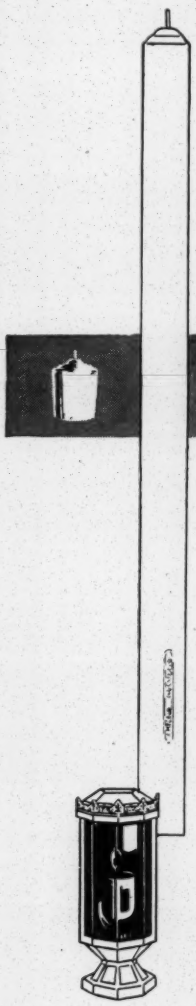

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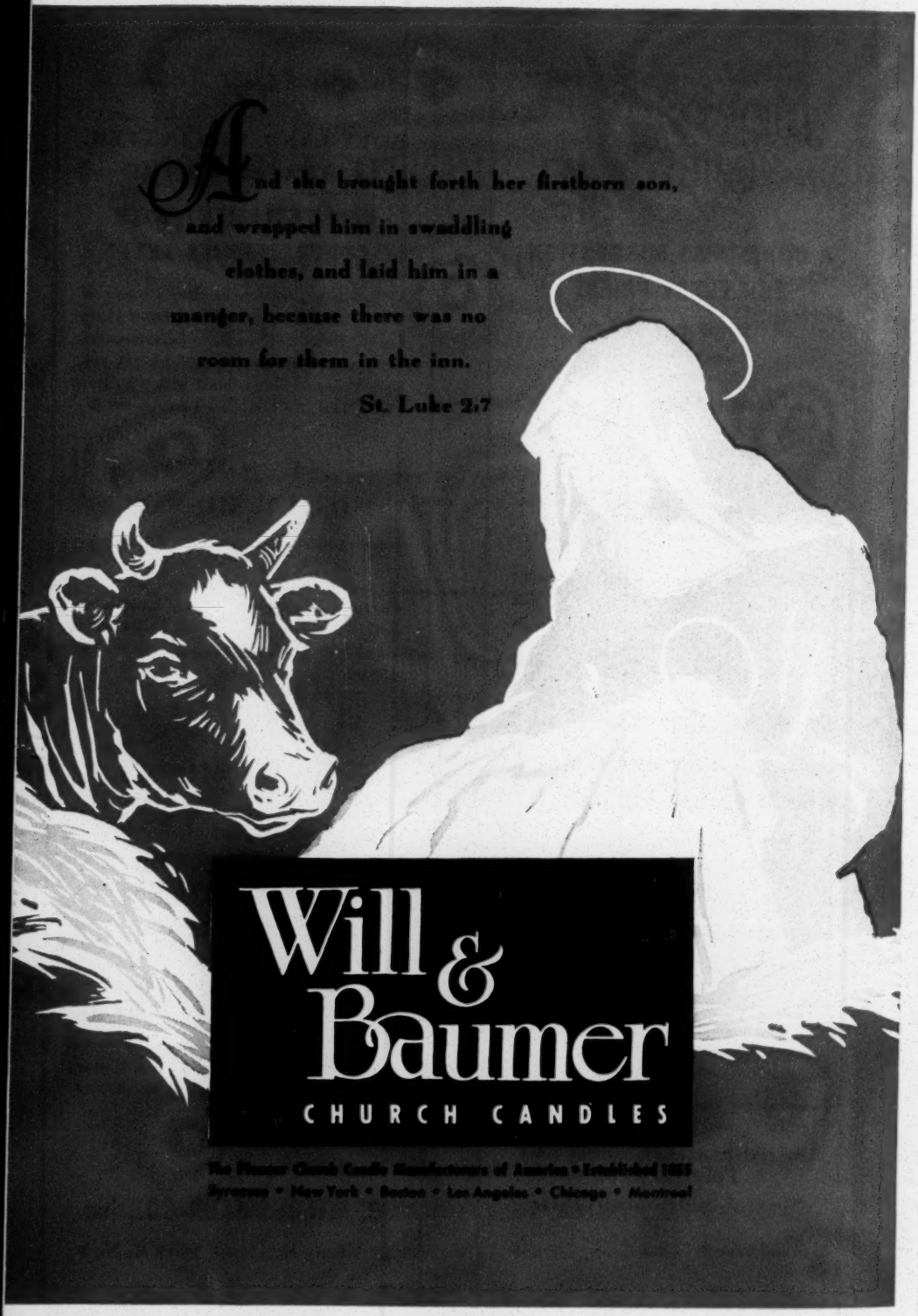
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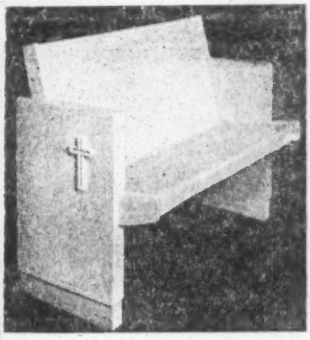

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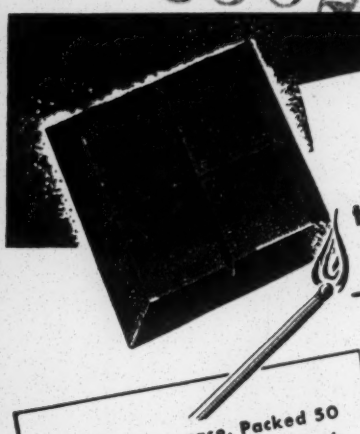

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